

THE PEOPLE'S ORGAN.

DEVOTED TO THE INVESTIGATION OF VARIOUS DOCTRINES AND BELIEFS; RELIGIOUS, MORAL, SOCIAL, AND POLITICAL.

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NOTICE.

For the People's Organ.

Messrs. Editors.—In the 'Evangelist and Observer,' edited by Milton Bird, published in Pittsburgh, June 4th, 1844, I discover the following article headed 'NAUVOO.' If you please, for the sake of justice to suffering innocents, I wish you to copy in full the article from the Observer, together with the following remarks that your readers may know the length of the Rev. Bird's serpentine fang and the size of the bag of poison attached to his fiendish jaws.—Hear him:

NAUVOO.

The Ohio Observer says, that "a riot lately took place at Nauvoo, in the course of which a man named Foster, undertook to shoot Joe Smith. Joe is said to have been slightly wounded. The Mormon Temple is going forward, some fifty men being at work upon it. The Mormons have started a 'Theatre.' Holy city! New Jerusalem!! Indeed! rather is it the new and corrupt Sodom and Gomorrah. And instead of 'Latter Day Saints,' more correctly called certain *latter day ungodly* men, turning the grace of God into lasciviousness, who were before of old, foretold to this condemnation; Latter day filthy dreamers who defile the flesh, and speak evil of those things which they know not; but what they know naturally, as brute beasts, in these things they corrupt themselves; going in the way of Cain, and running greedily after the error of Baalam for reward. The latter day wars of society, clouds without water, carried about of winds, raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever. These are the latter murmurers, complainers walking after their own lusts; and their mouths speaketh great swelling words, having men's persons in admiration because of advantage. These be they who separate themselves, sensual, having not the spirit of God, but of *lying wonders* and blasphemy. They fulfil the predictions of the Apostles of our Lord Jesus Christ, who told that there should be mockers in the last time, who should walk after their own ungodly lusts. Such are, of the true Elymas type, full of all subtlety and all mischief, enemies of all righteousness, they cease not to *pervert* the right ways of the Lord. If infidels may be called saints, so may they: for they are but one division of the Infidel army. When it suits his purpose best, Satan transforms himself into an angel of light; in like manner Infidelity puts on the name of Christianity, in order to wage more successful war against it. It seeks to invalidate the true revelation by pretensions to many new ones. Gain is the godliness of infidelity, and such is the principle of the saintliness of Nauvoo. Gain, or whatever gratifies the fleshly appetites of Joe Smith, the *great General, tavern keeper, and libertine* of Nauvoo, is his principle, and that of his vile clan, with the exception of a few deluded and misguided persons. I once heard a creature in the shape of a man, whom I have frequently seen since, walking the streets of this city, in a steam boat conversation, say that the gambler, the pick pocket, the thief, the murderer and midnight incendiary, were as honorable and religious as the industrious farmer and mechanic, merchant, lawyer, doctor, and preacher: for,

Said he, gain is the object of each one, it is the aim of every man in whatever he does: every one is at liberty to do just what he judges best to accomplish his end, or gratify his master passion. Such is the principle and spirit of the high priest of Nauvoo, his secret cabinet, and inferior agents. If ever they attain to Saintship, it remains to be effected by some mysterious process in Limbo, or Purgatory.

Infidels vociferate that any other man could have written just as good a book as Moses, and that the Bible is quite a useless book, and that society would be full as well, if not better off, without it. To this the *snorting* elders of Nauvoo most heartily respond "Amen! True! True! O, ye fellow saints! In this we give you the right hand of fellowship and co-operation." Thus in Pollock's language "Have persevered in sin! Too foolish this for folly in its prime. Can aught that thinks And wills, choose certain evil, and reject Good, in his heart believing he does so! Could man choose pain, instead of endless joy? Mad supposition, though maintained by some Of honest mind. Behold a man condemned! Either he never inquired and therefore he Could not believe; or else, he carelessly Inquired, and something other than the word Of God received into his cheated faith; And therefore he did not believe, but down To hell descended, leaning on a lie."

This is to say I am striving with all my might to be *humble* and *thankful* to Almighty God that I am counted worthy to be thus slanderously attacked by a *fool*, who is more wise in his own conceit than ten men that can render a reason—I say that Rev. Milton Bird is a fool from a scripture warrant. Prov. 10 ch-18 v., 'He that uttereth a slander is a fool. Therefore inasmuch as Rev. Bird has made an attempt to misapply scripture terms and *slander* the Mormons, alias the 'Latter Day Saints,' and as the righteous have hope in their end we take encouragement from the following scripture: 'Psalms, 101 5 v.—Who so privily slandereth his neighbor, I will cut off.' I will leave the case entirely to the good sense of your readers, whether the article of Mr. Bird is not a malicious, unwarranted attack from the amount of reason he presents. If the reader will turn to the second chapter of second Peter and then to the Epistle of Jude, he will find that Rev. Bird has read something concerning the character of an *apostate* race of men and teachers who should fall away from the faith of true christianity, and become the characters of whom the Apostles spoke. Now, has Mr. Bird made one attempt to show that these characteristics justly and truly apply to the Latter Day Saints at Nauvoo. Yes! O, hear it, ye men of two or more grains of common sense, yes hear it, I say!!

Mr. Bird copies from the 'Ohio Observer,' which says, 'a riot took place at Nauvoo, in the course of which a man named Foster undertook to kill Joe Smith. Joe is said to be slightly wounded.' Mr. Bird, would you desire to intimate because Foster endeavored to kill Joe Smith that that was evidence Smith ought to die, or that it was proof that he is a bad man. If so, what does the circumstance of Judas prove in not only attempting but succeeding in killing Jesus of Nazareth. Judas betrayed Christ to the high Priests like as Foster has morally betrayed Joseph Smith into your character killing columns. Remember Mr. Bird, that Christ has said—The time cometh that whosoever killeth you will think that he doeth God service. No doubt, Foster thought he was doing God service in attempting to kill Joseph Smith, and no doubt you thought you did God service in darting forth your serpentine fang (viz.) the 'Observer,' to poison the character of the Mormons, which is worse than killing the body; yes God bear me witness, I had rather, a hundred times rather meet the midnight assassin who would demand my purse than to meet the slanderer of my character.—He that steals my *purse* steals *trash*, but he that wounds my character without a cause, is a wretch more to be dreaded. Without a purse by industry and honest integrity, I can form friends and live, but bereave me of a good name or character, in that case I would be left a vagabond to wander in misery and want, worse than death.

Again, Mr. Bird copies—'The Mormon Temple is going forward, some fifty men being at work upon it.'

In Isaiah, second chapter, the Lord hath said: 'In the last days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains, (nations) and shall be exalted above the hills, (states) and all nations shall flow unto it.—3 v. And any people, (Latter Day Saints) shall go and say, come ye and let us go up to the mountain of the Lord, to the house (temple) of the God of Jacob; and he (the Lord) will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law (of God) and the word of the Lord from Jerusalem. Please read Isaiah, 60th chapter. In which it is said that 'kings and the forces of the Gentiles, shall flow unto Zion,' and it is said that they 'shall bring the pine tree and box tree and the fir tree to beautify my sanctuary and make the place of my feet glorious.' Yes it is said also, that the ships of Tarshish should bring the sons and daughters of Zion from afar, their silver and gold with them.' Why! they will be very rich won't they, especially when it is to be as Daniel says: 'And the kingdom, and the greatness of the kingdom, under the whole heaven shall be given to the people of the (Latter Day,) saints of the most high' (God.) Now, Mr. Bird, according to Isaiah, it will take more than 'fifty men' to bring all that to pass, won't it? Now, Mr. Bird if this great work of the last days does not belong to Mormons to perform, then it remains for you to redeem the Mormons by showing them a better example; by going to work and showing that you can do all this work with less than 'fifty men,' or show that it has not a littler significance in that case. You will please show what a spiritual 'Pine tree' is and what a spiritual 'box tree' and a 'fir tree' is. Yes, and show what a spiritual 'ship of Tarshish' is, and not only that, but you must show what spiritual mules, horses, litters and swift beasts are; for the last chapter of Isaiah, points out all these things as means to bring the people to the 'mountain of the Lord's house in the last days.'

Mr. Bird, if you are so powerfully disgusted at the report of 'fifty men being at work' on our temple, really I don't know how you will feel, act, or speak, when all nations take hold at the bidding of the Lord's 'law.' It may be though you think that the Lord's servants will be disheartened, at the twirl of your terrible thumbs, or faint at your frightful frowns! If so let me tell you once for all Rev. Sir, for fourteen years past the Latter Day Saints have been laboring under the weight of the world, of just such characters as yourself, on their backs; to misrepresent, slander and vilify our characters, yet under all this filthy burthen we have risen up and we will rise, in spite of the rage and malice of wicked men, who for a pretence make a show to the world that they believe the scriptures but when the Mormons make a reference to the scriptures to prove any point of doctrine, do we see any attempt made to show that the Mormons pervert the scriptures in order to sustain their doctrine, no! I say no!! but instead of such a course, we can hear nothing but tirade, slang, vituperation and slander. If the Mormons are knaves, they are not such consummate *fools* as not to know that such vile abuse never is designed to redeem them from errors, if in error they are. Therefore, let it be reiterated to the ends of the earth with a voice as loud as seven fold peals of thunder! 'The God of Israel has set his hand to work, and who can hinder, none! You can slander, but you are not the man, Mr. Bird, who can argue or render a reason. If you think you can, there is a man ready to step right forward to the contest. The scripture, reason, common sense, and sound logic, shall be the text book. At this you may shine out the Mormons are not worthy of my notice.—Then be consistent and let them alone entirely and never mind them, only when they harm you or those over whom you have charge.—

No, you will not do this, but every foul, filthy vulgar, dirty, slanderous tale that the devil himself can invent, and every lying pulpit hypocrite; from that to the black-leg gambler, down to the pigish drunkard in the gutter, and every foul mouthed blackguard in low life, can be hurled forth against the Mormons, can find a place in your columns: until the candid public mind is actually become sick. I have heard many so-called candid gentlemen, who are not Mormons

and probably never will be, say that they were heartily sick of the foolery, manifested about the Mormons in the characters of editors and ministers. The means is close at hand to put down the Mormons, if it can be done at all, and that is this: The Mormons profess to believe the scriptures and consequently preach them to the people, they quote scriptures to show that the scriptures call for such a book as the book of Mormon professes to be. Also, to show that there is such a prophet to arise as Mr. Joseph Smith professes to be; they preach that the scriptures call for the gathering of the people, just as the Mormons are doing—the first thing to settle then is. Do or do not the scriptures call for a littler gathering of the Lord's people in the 'last days,' if they actually do not then as a matter of course the Mormons are of Anti-Christ. In that case there is no call for a prophet, or such a book as the book of Mormons professes to be. On the other hand if the scriptures do call for the gathering of the Lord's people in the *Last Days*, and if the scriptures do call for such a prophet as Joseph Smith professes to be. Then it remains for us to prove that Mr. Smith is that prophet, and that the book of Mormon is the book called for. Consequently the work of the gathering as now begun through the means of Joseph Smith and the book of Mormon is of the Lord of heaven, and consequently Mr. Bird, editor of the 'Observer' and all others like him in slandering Joseph Smith and the Mormons are only sinners of the darkest dye, lifting up the puny arm of opposition against God, to their own 'swift destruction,' the same as the antediluvians did or as Sodom and Gomorrah, Tyre, Babylon, Egypt, Assyria, Zidon, Capernum and Jerusalem, did who all had a zeal for God, but not according to knowledge.

Let the Mormons be right or wrong in their principles the candid part of the community knows that the way the Mormons are treated by other religious denominations, is wrong; certainly, therefore reason says that the People may as well be damned for the sin of error as for the sin of slander. I have been a preacher of this doctrine called Mormonism for eight years, now if after all I have said and done and suffered for this cause, I should be brought to see that it was all wrong, and if I should wish to reform from my errors, where could I go to find a home where the truth of heaven dwells. Where is that minister, that press, that denomination, that has treated us as the good Samaritan did the man who fell among thieves some few I acknowledge; but they are few & far between. Yes, every foul, filthy, black-guardism, that has come abroad, no odds how; has been seized with wolfish greediness, by almost every editor and minister in the land, and no time or expense has been spared to hurl it fourth to the ends of the earth. And if what this age say about the Mormons does not amount to what our Saviour says, judge ye. The Saviour says, 'blessed are you when men shall revile you, and cast you out of their company, and say all manner of evil against you falsely, for Christ's sake; rejoice ye in that hour, and be exceeding glad; for so persecuted their fathers, the prophets, which were before you.' Now we will see how much it falls short of all manner of evil.

Fortune telling, money digging, juggling, wicked, cheat, liar, profane, intemperate, quarrelsome, not good character, gold bible company, indolent, lying, notoriously bad, wife whipper, destitute of moral character, visionary, addicted to vicious habits; and add to this catalogue, the ridiculous stories that went the rounds of religious papers concerning the 'Angel caught,' and the walking on water story; and the murder story; together with 'adultery,' and the love tale of Mr. Smith's stealing his wife; and then the all things common; together with doing away with matrimony; and then the treason against government; the stirring up of the slaves against their masters; the instigation of the Indians to war and bloodshed; together with driving the inhabitants of Jackson county, Missouri, from their houses and lands, and the taking possession of them by force. And if it does not amount to all manner of evil, then the imagination of the priests, and the devil combined, is not fertile enough to fulfil the prediction of the Saviour, for I am sure they have tortured their thinking powers. Perhaps they might have added the story of eating their own children; and of their having hairy throats, and but one eye, and that in

the middle of their foreheads, &c.; as was said concerning the Waldenses, in the north of France; and of the primitive christians.— But, however, we are willing to give our enemies the priests, and others, together with his Satanic majesty, great credit, for inventive and fertile imaginations, as well as for great credulity.

Where is the press that has not teemed with every tale that could possibly be invented by debauchees and prostitutes against us, and at the same time positively refuse to publish as free a refutation of the slander, which proves to a demonstration that *truth* is not what they wish to have triumph. Thank God the folly of such editors and ministers is becoming manifest to all men as 'Jannes and Jambres,' also was. Wisdom, justice, mercy, and every other glorious principle demands that both sides of any matter should be presented before the people. Therefore inasmuch as you Mr. Bird, editor and minister, and all other such like characters, do not present any matter in a fair and righteous manner to the public; the God of heaven sees it and you will have to give an account to the same God that will judge the Mormons.

Again, Mr. Bird says: 'The Mormons have started a theatre, and then he remarks. Holy city! New Jerusalem, indeed! rather is it the new and corrupt Sodom and Gomorrah. And instead of "Latter Day saints," more correctly called certain latter day ungodly men, turning the grace of God into lasciviousness.' &c., &c. By the term, 'Mormons' the world understands, is meant a certain class of religious people. Therefore I suppose Mr. Bird means to have his readers infer that the starting of a theatre is a part of the religious faith of the Mormons. If I am wrong, I am free to be corrected in any matter, and then confess my fault; will Mr. Bird do the same.— Question? Suppose we admit there is a theatre started at Nauvoo, does it necessarily follow that it is a Mormon production, as a principle of their faith? I say no. Neither can it be made to appear so, no more than it can be made to appear that the theatre in Pittsburgh is a production of the Presbyterians of this city. Let Mr. Bird remember that there are a great many people at Nauvoo besides those called Mormons. Again it does not follow that all that is done at Nauvoo, is the natural consequence of the religion of the saints, no more than it follows that all that is done in Pittsburgh is the natural consequence of the religion of the Presbyterians; neither does it follow that Joseph Smith, or his faithful brethren are accountable for the immoralities of the unfaithful any more than St. Paul and the faithful of his brethren were accountable for the 'folly of the bewitched Gallatians' or for the fornications in the church at Corinth. If the tenth of the church members of the Latter Day Saints in Nauvoo, should apostatize and go to the devil, it would not necessarily follow that Joseph Smith is a bad man, any more than the apostacy of six out of the seven churches of Asia, would prove that Jesus Christ and his apostles, John or Paul, were all a set of bad men, and did not preach the truth to the people. Mr. Bird has for some time past been throwing small potatoe shots at the Roman Catholics; but he will not admit, I suppose that St. Paul or Peter of old, were bad men, or that the church at Rome, in the days of the apostles was not the church of Christ because they (the catholics) have apostatized from their original purity. No, Mr. Bird, he is but a soft doe-head of a creature that will attempt to take advantage of the private character of any individual, or community, to judge another individual or community by, and all candid and sensible men think so as well as myself.

But we will suppose for the sake of argument, that the Mormons as a religious community admit of a 'theatre' in the arrangement of their means of amusements, where is the wrong or sin, if properly conducted.— I most say I cannot see where or what the moral difference is between a theatre and a concert, only in name. O! say some, wicked, very wicked folks attend theatres. Yes and so do wicked, very wicked folks attend concerts, and places of worship too. And yet I suppose that neither the editor of the 'Ohio Observer,' nor the editor of the 'Evangelist and Observer' will admit that an institution is wicked and profane because it is badly treated by profane hands. If the Mormons had called their house, erected for wholesome, chaste, respectable, and healthful amusements, a house for amusements, instead of a 'theatre,' then all would have been well; but the editor of the 'Ohio Observer' or somebody else has called it a theatre, and oh! dreadful to relate, Nauvoo in consequence of a house being called a 'theatre' has become in Mr. Bird's opinion young Sodom. Run,

Mr. Bird to Nauvoo and tell Mr. Smith that he must change the name of that house immediately or the place is as liable to be sunk as that Millerism will prove true in 1843.— Now Sir, I must close and leave the shameless editor of the 'Observer' to wallow in his own filth, for filth it is; the whole article is but the production of a heart as morally black as ink, and all others that are not lost to all sense of propriety, will judge so too, and they who will patronize such a course, in the character of an editor as Mr. Milton Bird has pursued, in the article alluded to will only carry out the old proverb 'a man is known by the company he keeps.' I have been somewhat severe, I will acknowledge, but no more so than justice required.— I only seek to pay off such men in their own change, by answering a fool according to his folly, that he may not be wise in his own conceit.

All that I regret in the case is, that a man like Rev. Mr. Bird will thus give himself to iniquity without a provocation. The Mormons nor Joseph Smith has never laid a straw in his way, nor ever will. We pity the insipid spirit that prompts him thus to treat an abused, and as a community a persecuted people, May God give him repentance unto salvation, is the prayer of your humble friend,
JOHN E. PAGE.

P. S. As the publishers of this paper have kindly consented to publish articles concerning our faith, which friendly offer we design to embrace. I cheerfully recommend my brethren and friends to extend to it their confidence and support.

JOHN E. PAGE.

For the People's Organ.

Messrs. Editors.—As I have been informed that your paper will discuss the question of Mormonism, I would request the insertion of the following queries. Do the Mormons not profess to be the true church of Jesus Christ revived in these last days, and to follow his example to the letter, as well as the examples of his holy apostles. Now is it not true that Christ taught his disciples the principle of non-resistance, under all circumstances, say that my kingdom is not of this world, for if it was, then would my servants fight. And did he ever tell them to strive to obtain high places in the civil governments of the country?

Well let us compare Mormonism with the early christians and see if they, by this comparison deserve the name they have appropriated to themselves of *Latter Day Saints*. To begin at the beginning: there is their great leader and champion, J. Smith, who is commander in chief of the Nauvoo legion of *armed saints*, prepared to propagate their religion at the point of the bayonet. He is also Mayor of Nauvoo, exercising the functions of the civil law, assisting the constables to drag men to justice. Again we find the prophet of the Lord willing to serve his country, as *President of the United States*, and publishing to the world his *school boy* notions about the principles and policy of our government (to which I will allude in another no.) telling the people what he will do when he gets to be President! *O Tempora! O Mores!* What absurdity is too great for the belief of some men? Does this look like the doings of the meek and lowly? Did Jesus tell his apostles to strive to be appointed Generals and Mayors and Presidents? No verily, they had a work to perform, and that was preaching the everlasting gospel, and for the sake of this they were commanded to forsake every other calling and devote themselves unreservedly to the work. Come after me said he, to Peter and John and I will make you fishers of men.

When Matthew the publican was called to the ministry, he immediately left his office and we never learn that he enjoyed any other than that of the gospel ministry.

The gossamer web Mr. Smith tries to throw over the eyes of the public is too thin. Is he not gathering together a host of people at Nauvoo for earthly gain? If not it equates that way monstrously. They say that the world is to be destroyed by fire, and that in Nauvoo there is deliverance. Now I would suppose that if the world is burnt, Nauvoo will share a similar fate. This reminds me of the story of the old lady, who was very much alarmed at the Millenites saying the world was coming to an end. 'Verily,' said she, if this is going to be true I must remove to the country.'

Even supposing the Mormons to be the true church, and that in Zion and Jerusalem there is deliverance. Does any one suppose that being within the boundary line of a city will save him. If by Zion is meant the church, could not a saint be caught up into heaven

as well in Pittsburgh, New York or London as in Nauvoo, (for they have churches in these places.) Certainly, the portion of the earth he occupies makes no difference, for it is said He will send his angels with a great sound of a trumpet and they shall gather his elect from the four winds (corners) of the earth.

Would it not be very hard that a poor man in England should be burnt up with all the earth because he had not, nor could not get money enough to carry him to Nauvoo, supposing that he is thoroughly convinced of the truth of the Mormon faith. And I will venture the assertion that there is not one out of a hundred in all the earth that could possibly find means to come to Nauvoo, no matter how he might desire it.

This gathering together is about the worst feature in the whole affair. The heart of man desires wealth and power, and some men to gratify their passion in this respect will make shipwreck of both soul and body. And is it possible that such doctrines can find advocates in this enlightened age? Alas it is but too true. Poor human nature is too weak, and too easily led off by every wind of doctrine. That the public may see the monstrosities of this faith, and people quickly leave it is the sincere desire of

PHILO.

For the People's Organ.

Messrs. Editors.—In a paper called the 'Gospel Light,' edited by John E. Page, I observe he takes advantage of the difference of opinion in some of the churches concerning Slavery, and says that because they differ on this question they are destitute of the Spirit which was promised by the Saviour, to guide his followers into all truth. Arguing on the same principle we might say that neither Paul nor Peter enjoyed the influences of the Spirit because the former withstood the latter at Antioch, concerning a question of quite as much importance, namely dissimulation.— Was it the work of the spirit that caused Peter to tell a lie by his conduct, in appearing one thing to the Gentiles and another to the Jews, which he did until even Barnabas was carried away with his dissimulation. No verily, it was the remains of evil dwelling with him. The old man Adam had not been entirely crucified in him. I think we ought to understand it, all essential truth, or all truth essential to salvation. The word *all* is frequently used when only a part is meant.— It is said in Mark's Gospel 1st. ch. 5th verse. 'And there went out unto him (John) ALL the land of Judea, and they of Jerusalem, and were ALL baptised of him in the river Jordan, confessing their sins.'—

Now almost every one admits that *all* in this case only means a part, indeed it cannot be otherwise, for all were not capable of confessing their sins, nor were all baptised.— 'All truth,' to take it literally, (as some of the Mormons do,) would include the truths of science and mechanism. And here we often find the man of God far behind the heathen and infidel. Mr. P. appears to take great credit to himself for proving that one church differs from another or one christian from another, on the subject of slavery. I would inform him that we knew all that before, we have had that proved to our hearts content by other, and probably abler pens. And what is gained by it after all. I might as well try to prove that christianity is right by showing that Buddhism and Mohammedanism differs. Two blacks will never make a white.

Many who sin on the subject of slavery do it unknowingly, or at least they are not convinced that it is wrong. And as long as there are men on the earth there will be sin in some shape or other, and minor differences among christians.

The influence of the Holy Spirit is much like the efficacy or influence of the blood of Christ, it is not forced upon men, and unless they accept it it does them no good. It is felt when received by changing the heart and affections, renewing the will, subduing the passions &c., &c., which effect is as surely known as though an angel came from heaven and told us so. So if bad men creep into the church and stand up for slavery, it is no evidence of the want of the Spirit's influence on those who oppose it, no more than Peter's dissimulation was evidence against Paul, who withstood him face to face.

The great body of the christian evangelical church agree as respects the essential doctrines of religion, it is only on unessential things they disagree.

Although I appear behind an assumed name I design to take no advantage of my position to abuse Mr. Page, believing that that kind of treatment does more harm than good, I will therefore treat him with all fairness.

Yours, &c.,

KNOX.

The following article we found in the Evangelist and Observer of this city, without credit. We do not presume that the editor of that very important paper designed to commit a literary theft in transferring it to his columns as original, but that he inadvertently neglected to give the name and date of the paper from which he copied. So that his readers are left to guess, if they can, when the 'Friday,' and 'yesterday' occurred, on which the Meeting took place. This is such a common and glaring sin with editors generally that we thought it would not be out of place to give our readers a hint about it, hoping that for their own and their readers sakes, they will be more careful. Some editors there are who to make a show of great abilities, will copy whole columns of matter from other papers, and insert it as original. Thus showing a laudable determination to be writers at all hazards. This is addressed to whom it concerns.

DISSOLUTION OF THE UNION.—The following resolutions were read at the meeting of the Anti-Slavery Society, in New York, on Tuesday, and were to be submitted for consideration yesterday.

Resolved, That the only bright spot we can see in the foul plan of annexing Texas to this country, is the hope that the very depth of its infamy may stem the drunken indifference of the people into sobriety, and awaken them to the duty of trampling under foot a constitution which has brought them nothing but disaster and disgrace.

Resolved, That in the easy credulity with which the mass of the people receive the paltering equivocation of leading statesmen on the subject of annexation of Texas, we see the clearest evidence that it will take place ere long—that we hereby protest against the annexation in the name of the constitution, of justice and humanity, as utterly null and void, and record our convention, that upon the consummation, there is nothing left for the people of the free States but to call a convention to frame a better constitution and form a real union.

Resolved, That fourteen years of warfare against the slave power have convinced us that every act done in support of the American Union, rivets the chain of the slave—that the only Exodus of the slave to freedom is, unless it be one of blood, must be over the ruins of the present American church and the grave of the present Union.

Coming out of Babylon.

Our exchange papers describe a meeting recently held in one of the Halls of Malboro Chapel, Boston, illustrating the principle of liberty without law. It was gotten up by a class of Adventists who are much opposed to Elder Himes, the tabernacle folks, and those associated with them. It continued over a week. In this meeting all were at liberty to say or do what they pleased. They had no president—no secretary. Silas Lampson, Abba Folsom, Hull Barton, and other kindred spirits fully played their part in the farce. No one who did not witness the performance can form any adequate conception of the uproar, confusion, tumult, conflict, and hurrah of the occasion. I have seen disorder and confusion in public meetings before. It was carried out on a large scale at the Come-out Convention held in Boston last May. But even that tumultuous assembly was no circumstance as a 'Free meeting' compared with this misnamed Advent Conference. They denounced the other class of Adventists, as un- sanctified, having the letter and not the spirit of the doctrine, prayed for them, as now going to hell, they anathematized the church & Ministry as accursed of God; then they turned their weapons against each other—interrupted, contradicted and prayed against each other.— Father Lampson with his long beard and white dress, assisted by Abba Folsom gave their battle day after day denounced the denouncers as heretics, pharisees, and hypocrites, having on a Babylonish garment and a stolen wedge of gold. These two practical come-outers, dyed in the wool, screamed against the screamers, and anathematized the anathematizers and those who had the strongest nerves and most stentorian lungs, generally provoked.

Sometimes three would be found praying at the top of their voices, the whole being mingled with shouts, groans, and violent clapping of hands, while Mr. Lampson at the same time would be rebuking or exhorting them as loud as he could scream, to the no small amusement of the lookers on. Such a meeting I venture to say was never held in Boston before.—Another of the same.

THE PEOPLE'S ORGAN.

Saturday, June 15, 1844.

"As iron sharpeneth iron, so doth the face of man his fellow."—*Proverbs.*

Our Object.

In presenting to the world the first number of our little sheet, it is but fair to state the causes which have contributed to bring it into existence, and the course it will pursue. We will, then, briefly state, that a number of persons of various religious and political parties, having often been denied a hearing in the columns of the various papers of the day, concerning questions they conceive to be of vital importance to the present generation, (from motives we will not stop here to enumerate,) came to the conclusion to establish an independent paper, for their mutual advantage, and for the advantage of whoever might see proper to avail him or herself of its facilities.

We have, then, procured the necessary materials, and competent persons to conduct it, and our first effort is before you. You can therefore judge, whether a paper of the character of the one you hold in your hands, is needed at the present time. We do not intend to make many promises, as such things are so frequently broken that the public have lost nearly all confidence in them, but prefer rather that the paper shall speak for itself. It is proper, however, to say, that we will admit communications upon all subjects of interest; religious moral, social, and political; and from all men, rich or poor, learned or unlearned. They must, however, be written in a mild and courteous style, containing something useful or instructive, dealing in reason and moral suasion, rather than in trade and abuse.

It is not intended that the "PEOPLE'S ORGAN" shall be a moral sewer into which the filth of bad men may flow, but a crucible in which the dross may be separated from the pure gold, the chaff from the grain, and truth from error.

Our present arrangement is that the matter, denominated "EDITORIAL" shall not be of a controversial character, but that each shall write his views over his own or an adopted signature.

Whoever, then, has any thing to say, that will enlighten his fellows, let him say on; whoever is anxious to weave for his brow a crown of laurels by entering the lists of newspaper controversy, come on, we bid you welcome.

It will be perceived that our plan differs materially from that of any other paper in existence. In all papers the opinions and views of one or two men, however dogmatical and inconsistent they may be, are sent forth with all the pomposity imaginable, and their readers are obliged to swallow them down whether they like them or not. And if an offended or animated reader tells his editor that he does not like this or that article, the editor politely tells him to go home and mind his own business, that it is impossible for him to please every body, and therefore, he has come to the wise conclusion to please himself.

Now, our plan is that "the people" shall write for themselves, and if they cannot please themselves, it is their own fault. Our paper will at least possess the merit of novelty, and by the way, that same is no small merit now-a-days.

With regard to the various questions to be discussed in our paper, we will not now say any thing on the propriety of discussing them, saying that of *Mormonism*. On this question we do think there is a morbid sensibility in the minds of the great mass of mankind. The word *Mormon* cannot be mentioned without a sneer, and to hold a controversy with one, would be a lasting disgrace. This state of feeling, we think, is radically wrong. Are they not men? have they not immortal souls, as well as other men? If so, and we

think they have embraced an error, and are going to perdition leaning on a lie, why will we not try to redeem them from their errors, and by so doing prevent others from falling into the same pit. We will reason with and persuade men, who deny God and the bible, entirely. They confess both, and because they do not come up to our standard of belief, we feel ourselves too high and holy to reason with them concerning the faith of Jesus Christ, and still feel no compunctions of conscience in laughing at or abusing them, and even ordering them out of our houses. Kind reader these things are true. Are they right? Did Paul, and Peter and John thus treat those who were supposed to have apostatised in their day, or to hold and practice errors in the church? We think not. And are we better than those godly men, who were not only willing to be bound, but to die for the cause of their blessed master? When Christ ascertained that certain ungodly men had appropriated a portion of the Temple for the purpose of buying and selling oxen, sheep and doves, and of changing money; thereby making his father's house a house of merchandise, he made a scourge of small cords, and drove them out, saying, 'it is written my house shall be called a house of prayer; but ye have made it a den of thieves.' He did not stand off, for fear of his character being contaminated by coming in direct contact with wicked men, and tell somebody who would tell somebody else that it was improper to make such a use of the Lord's house; no, he went right in amongst them and applied the correction in the proper place.

Would it not be the height of folly to attempt the conversion of the Hindoo from his worship of the Great Juggernaut, by telling his faults and folly to the American people. Well it is no less futile to attempt the conversion of the Mormon, or stay the tide of proselytes to that faith, by telling their faults and exposing their errors amongst people who already disbelieve their doctrines.

See an example. Acts. 15 ch. 1 v. And certain men which came down from Judea, taught the brethren (Christ's disciples) and said, except ye be circumcised after the manner of Moses, ye cannot be saved.

Second verse. When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and certain others of them should go up to Jerusalem, unto the apostles and elders about this question.

Again 5th verse. But there rose up certain of the sect of the Pharisees which believed saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider of this matter.

13 ch; 24, 25, 26th verses. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: Whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

If the Mormons are wrong, let us search them out, and set their folly so clearly before their eyes that they will hide their heads, and show themselves no more on the side of error.

To judge a matter fairly we must hear both sides: the friends of this cause, then, have availed themselves of our offer and will present their views from time to time as circumstances will permit. So that we will have an opportunity of judging them out of their own mouths, which is better than by their enemies. For how shall we be able to combat their errors unless we know what they are, and how shall we certainly know what they are except by their own writings.

Here, then, is an opportunity such as has never before been offered, and if it is not accepted a discerning public will draw their own inferences.

It does not require the exercise of an extraordinary degree of wisdom to see the justice and propriety of this course. Common sense and common reason tell us, that the shafts of ignorance and vulgarity, fall harmless as the fact of virtue and truth. A man then must have but little confidence in his own character, or but little love for the cause of truth and correct principles, who will refuse to raise his voice against error whenever and wherever it is found.

The importance of this subject is perhaps not generally felt, because not generally known. Perhaps but few know that thousands are flocking to the Mormon standard, every year, and that during the present year something like five hundred elders have been ordained and sent abroad, without purse or scrip to preach the peculiar doctrines of that faith. These men, going as they do, in plain attire, without money, leaving their friends and families, braving perils by sea and land, cannot from the very sincerity of their manner, but be successful, let their cause be good or bad. If then such mighty efforts are being made for evil, will we not try to counteract them, by convincing them they are wrong. Whoever, then, has magnanimity, whoever has courage, whoever has benevolence enough, let him come forward with his documents and we will hear him.

In this matter we are well aware we will meet with the disapprobation of the holy ones, the modern Pharisees of the day, who thank God they are not as other men; but notwithstanding this, our little barque will ride triumphantly on the very bosom of the angry waves, which they may vainly raise to engulf her. They may foam and fret and send their spray aloft, it will only tend to accelerate her journey and send her quickly into the haven of public confidence and support.

There are some liberal minded men in the community yet, who would not condemn a man without a hearing, to such we address ourselves on this occasion, and hope that in this matter we may not be disappointed. We do not advocate Mormonism, we only want them to have an equal chance with the rest of mankind.

AWFUL.—A day or two ago having business with a certain preacher in this city we sent a young man in our employ to his house when shocking to relate he found his Reverence whitewashing (not his character) but one of his rooms. It is also said, the same man has been seen to wheel a wheelbarrow in the streets in broad daylight. This is a shocking violation of the laws of fashionable society, and deserves severe reprehension.

This number of our paper is sent to various persons, who may if they choose, construe it into a request for them to become subscribers. And should they feel disposed so to do, they will enclose us a \$2 bill and they shall have it for the space of one year. Post Masters will generally frank letters containing money for Newspapers.

Our first No.—It cannot be expected that our first number will possess as much interest as those which will follow. This is merely the entering wedge, the introduction. Presently we will have the big guns and the little guns, in active operation on all sides. Then the field of conflict will become more interesting, and all eyes will be turned towards it with anxious solicitude. In this number only a few random shots have been fired by the van-guard. Presently we'll draw up the main body, the ordinance and artillery, and when they open their throats, we intend they shall be heard from Main to Mexico.—

Let earth tremble and quake, for the time is at hand when it will be thoroughly sifted.

CORRESPONDENTS.—The inquiries of Philo we presume will be fully answered by some of the Elders.

The article of Mr. Page, on the doctrines held and practised by the Mormon church, will appear in our next number.

Dr. Delany.

We see by the last number of the *Mystery* that this distinguished black man has voluntarily resigned his seat as editor of that paper. In speaking of the causes that have conspired to produce the separation he says:

"I have made a crusade against ignorance, prejudice, treachery, animosity, spite, hatred, oppression, & superstition, and every thing of a menial nature, or that had a tendency to degrade our race, and keep them in servitude and obscurity; sometimes attacking, discriminate ly, both Church and State, as the one or the other were the aggressor, or more properly the transgressor.

For this, a great many of our own PEOPLE have taken umbrage, those of the city of my residence, and have consequently, refused to suffer the paper to come into their houses, and even used their influence in preventing others from taking it. Yet these are my BRETHREN! and I am proud to say, that I have charity enough to forgive all such, and give them the hand of friendship.

I proposed to transfer the paper into the hands of a committee, in order that it might satisfy the disaffected, who were under the impression that I reaped a pecuniary benefit from it, and which committee intended to continue me as the Editor. But upon hearing this, those of my brethren thus affected, positively refused to countenance the paper, if I were continued in the concern at all.

The committee was in a strait; and as I, as well as themselves, wished to do the greatest amount of good to the greatest number, and if it were true, that by my withdrawal from the paper, five to one subscribers might be obtained in the city, and none lost by it, of course, I at once yielded without waiting for the suggestion from the committee, and gave them my resignation as Editor of the *Mystery*.

In this I have yielded a right, but not an iota of principle. I may sacrifice my dearest rights for the good of my brethren or country, but I'll part with my life, before I'll yield my principles."

This course may increase the circulation of the paper, but we doubt whether they will find a better editor. Delany is a man of decided ability, a good speaker and writer, and a gentleman in manners. With a natural intellect but little inferior to the best public men of the day, he is a real African, without any admixture of white blood, and as black as a raven. Notwithstanding this he is well formed in person and features. He is descended from the Congolese, inhabiting the Island of Madagascar, from which place his grand-father was stolen, brought to this country and enslaved. The Dr. himself we believe was born in slavery in Virginia, but became free, and by activity and industry has raised himself to some distinction amongst his people. He has done much for the moral, social, and political elevation of his race, but like all human benefactors, the very people for whose good he labors, least appreciate his worth.

How absurd the notion amongst white people, that the African is inferior to the European race. Here is a black African whose manners and acquirements are worthy of imitation by many white persons.

THE PRICE OF OUR PAPER.

Some may object to the price of our paper on account of its size. We would say to such that the type on which it is printed are entirely and exclusively set up for it, and that we expect but little profit from advertisements. We have therefore to ask rather more for our paper than is ordinarily asked for a paper of its size. We would however, state that should our patronage increase as rapidly as our friends intend it shall we will be able to give you a sheer double the size of this, without any additional cost.

POETRY.

WASHINGTON.

There's a star in the West that shall never go down,
Till the records of valor decay;
We must honor its light, though 'tis not our own,
For liberty bursts in its rays;
Shall the name of a Washington ever be heard
By a freeman, and not thrill his breast?
Is there one out of bondage that hails not the word
As the bright moral star of the West.

"War, war to the knife—be enthralled or ye die!"
Was the echo that waked in the land;
But it was not his voice that prompted the cry,
Nor his madness that kindled the brand;
He raised not his arm, he defied not his foes
While a leaf on the olive remained,—
Till goaded with insult, his spirit arose
Like a long baited lion unchained.

He struck with firm courage the blow of the brave,
But eighed o'er the carnage that spread,—
He indignantly trampled the yoke of the slave,
But wept for the thousands that bled.
Though he threw back the fetters and headed the strife
Till man's charter was fairly restored,
Yet he prayed for the moment when freedom and life
Would no longer be pressed by the sword.

[London Dispatch.

AGITATIONS IN IRELAND.

PRE-BYTERIAN MARRIAGES.

O'Connell and Repeal are not the only subjects on which excitement and agitation are prevailing in Ireland.—The course taken by the High Church party on the Marriage Question is an insult to the people, and so treated by thousands. A correspondent of the N. Y. Christian Intelligencer, in a letter dated London, April 3d, writes as follows:

There is a formidable agitation at present in the North of Ireland concerning the Marriages by Presbyterian Ministers. In conformity with the recommendation of the General Assembly, recently held at Belfast, meetings are now held throughout all the province of Ulster. The insolent and oppressive encroachments of the State Church, and the system of base deception practised by their tools in the House of Lords, and the creatures of the Bishops, against the Presbyterians, are denounced in the strongest terms. The partisans of the Parliamentary establishment boasted lately that a compact alliance had been made between Prelacy and Presbyterianism in Ireland. But it seems that the boasted union no longer exists; for, by the avowals at the principal public meetings, in reference to the Marriage Act, the speakers declared, with the undivided approbation of the Assemblies present, "We indignantly reject this proffered Marriage Act, which requires that the banns shall be proclaimed before the guardians of the poor, and which demands heavy fees, and insults us by placing a policeman close to the minister and bride and bridegroom, to see that the ceremony is duly performed. For the future, our motto shall be, Civil and Religious Liberty!" It is certain that the High Churchmen of the Establishment, with the Prelates, are alienating the Presbyterians with a force and rapidity without any former parallel; as the Irish enlightened Presbyterians of Ulster are now more firmly and determinedly banded against the arrogant pretensions and wicked monopoly of the priesthood of the Establishment, than even the ignorant Papists of Connaught.

PROSCRIPTION.

This circumstance, which lately occurred, will show the disposition of the men who now rule the British empire. One of our cabinet Ministers lately advertised a farm to be let. One of the offers for the lease was made by a responsible man of great respectability of character. When the contract was about to be made, the agent of the landlord made this enquiry, "Of what politics are you?" The farmer replied "A Whig." The agent further asked, "What religious persuasion?" The answer was, "An Independent." To which the agent retorted, "But the tenant of this farm must go to the Parish Church, and vote as the landlord says." To which impudent exaction, the steadfast Christian thus replied, "I have offered a higher rent than any other person; and, besides

that I shall not sacrifice my religious and political principles to gratify your master's lust of power. Good morning!"—The farmer immediately walked away.

The Inquisition at Rome.

[Extract from a private letter.]

The paper you so kindly sent me containing an account of the demolition of that diabolical institution, for so I must call it, the Inquisition at Madrid, forcibly recalls to my mind some horrible scene I witnessed in Rome in 1803, during my very early military career, the impression of which will never be effaced from my mind while memory lasts.

My duty as an officer in the service of Napoleon called me to that city soon after the destruction by his order, of the holy tribunal of the Inquisition; and, having previously heard much of the severities therein practiced, by men calling themselves ministers of God of goodness and mercy, I was naturally anxious to visit its ruins. With two of my brother officers, therefore, I sallied forth for that purpose, but how shall I describe what there met our eyes. Familiarized as I had already become with the carnage of a battle-field, having been at Marengo, and early initiated as I had been with the sanguinary scenes of horror daily occurring at Paris during the revolution, while I was merely a stripling at school in that city; yet did all these sink into significance before the display of the various modes of cold-blooded torture which the diabolical minds of men calling themselves 'holy,' had invented. The various instruments I there beheld, doubtless, differed but little from those mentioned by Colonel Lehmanowski; indeed they appear to have much resembled each other in all the inquisitorial establishments. All that the most refined cruelty could invent to extort confession, by inflicting pain, was there to be seen. Two modes of punishment there were, however, at Rome, of which he makes no mention in his account, and which I will describe to you. The one a gridiron, sufficiently large to admit the unfortunate victim to be thereon extended over a slow fire, until death put an end to his sufferings. The other was, perhaps a more refined piece of barbarity; there was a room, around which were several niches just large enough to admit the human body quite upright; in these the unfortunate offenders were placed and wailed up to the middle, there to remain until the more friendly tyrant, Death, should end their miseries, which were protracted by their being compelled, at very distant intervals, to swallow a small portion of bread and water. Could these wretches, the holy inquisitors deceive themselves into a belief that they were promoting the interests of the Christian religion? O, no! They surely must have been demons in human shape, permitted for a time to have their full sway on earth, in order to strengthen God his own interpreter, and therefore to him we must leave the solution of that mysterious question—why were these things permitted?

London Patriot.

CIVIL LIBERTY.—It is worthy of remark, that the Bible recognizes and maintains the only principle on which it is possible, for a nation ever to enjoy the blessings of civil liberty. That principle is, that all that is valuable in the institutions of civil liberty rests on the character the people sustain as citizens. The fear of God is the foundation of political freedom. Bad men cannot make good citizens. It is impossible that a nation of infidels or idolaters should be a nation of freemen. It is when a people forget God that tyrants forge their chains. The principles of liberty and the principles of the Bible are most coincident. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom. Nothing short of the strong influence of that system of truth which God has revealed from heaven is competent so to guide, moderate and preserve the balance between the conflicting interests and passions of man, as to prepare them for the blessings of free government.—Dr. Spring.

For the People's Organ.

Campbellites.

These people make great boast of following the example of Christ and his disciples, and of taking the bible literally, but as far as we can learn, they are just about as far from the mark as any body else. This little note is for the purpose of getting their explanation of the following texts of scripture. I hope they will not pretend to follow the example above mentioned if they discard these. Mark, 16 ch. 17, 18, 19, 20 verses; St. John 17 ch. 17 v. 1st Peter 3 ch. 18, 19, 20, 21 verses; 4 ch. 5 and 6th verses; James, 5 ch. verses, 14, 15, 16, 17, 18; 1st Cor. 12th ch. entire. 15 ch 29v.

TRUTH.

Pittsburgh June 15, 1844.

For the People's Organ.

Messrs. Editors.—Some time ago certain testiness spirits were making a great noise about Fourierism, reforming society &c.. As we have not heard much about this latter day humbug for some time, I suppose the reformers are becoming sick of their speculation. Quere. How does the Ohio Phalanx get along. Do they find the evils of the present organization of society greater than the evils of association. The 'people' are anxious to hear somewhat of the practical effects of Fourierism as an offset to the visionary theoretical rignaroles they have been greeted with in some of the public prints.

INDIVIDUAL INDUSTRY.

We suppose some of the Fourierists of our city will be able and willing to gratify our correspondents' curiosity. For our part we are not familiar with the doings of these folks and therefore are not prepared to say anything definitely on the subject. We believe, however, the experiment thus far promises well. But like many similar institutions it is destined to fall to the ground, for so long as man possesses his present nature and disposition, he will labor for his own interest, no matter where you place him.—Ebs.

For the People's Organ.

Messrs. Editors.—I wish the following passages of scripture together with the following prayer, inserted in your paper to see whether the Holy Mother church practices the doctrines and precepts of the New Testament.

Mat. ch. 6, verse 7. "When you pray, use not vain repetitions as he heathen do."
1st Cor. ch. 10, verse 10. "There is but one God and one Mediator between God and men, the man Christ Jesus."

LITTANT OF THE BLESSED VIRGIN.

From a book called true Piety, or a day well spent. A manual of fervent prayers, pious reflections, &c., &c., calculated to answer all ranks and conditions of the Catholic church. Baltimore, published by Fieling Lucas, jr.

"We fly to thy patronage, O holy Mother of God, dispise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us, Christ graciously hear us.
God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Gost have mercy on us.

Holy trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray for us.

Holy Virgin of Virgins, pray for us.

Mother of Christ, pray for us.

Mother of divine grace, pray for us.

Mother most pure, pray for us.

Mother most chaste, pray for us.

Mother undefiled, pray for us.

Mother unviolated, pray for us.

Mother most amiable, pray for us.

Mother most admirable, pray for us.

Mother of our Creator, pray for us.

Mother of our Redeemer, pray for us.

Virgin most prudent, pray for us.

Virgin most venerable, pray for us.

Virgin most renowned, pray for us.

Virgin most powerful, pray for us.

Virgin most merciful, pray for us.

Virgin most faithful, pray for us.

Mirror of justice, pray for us.

Seat of wisdom, pray for us.

Cause of our joy, pray for us.

Spiritual Vessel, pray for us.

Vessel of Honor, pray for us.

Vessel of singular devotion, pray for us.

Mystical Rose, pray for us.

Tower of David, pray for us.

Tower of Ivory, pray for us.

House of Gold, pray for us.

Ark of the Covenant, pray for us.

Gate of Heaven, pray for us.

Morning Star, pray for us.

Health of the Weak, pray for us.

Refuge of Sinners, pray for us.

Comforter of the afflicted, pray for us.

Help of Christians, pray for us.

Queen of Angels, pray for us.

Queen of Patriarchs, pray for us.

Queen of prophets, pray for us.

Queen of Apostles, pray for us.

Queen of Martyrs, pray for us.

Queen of Confessors, pray for us.

Queen of Virgins, pray for us.

Queen of all Saints, pray for us.

Lamb of God, who takest away the sins of the world, Spare us O Lord.

Lamb of God, who takest away the sins of the world, Graciously hear us O Lord.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Christ hear us. Christ graciously hear us.

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Our Father, &c.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

If the above are not your repetitions, I leave the candid reader to judge.

In regard to Mediators I will copy a few of them from the same book, so that we may see how they unders and the above passages.

They must read it. There are many mediators between God and man, the holy saints, apostles, &c. When I see a thing practiced by any people I also like to see their scripture warrant for it. It may be they have such warrant will they show us.

THE LITTANY OF THE HOLY ANGELS.

"Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the father of heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have, &c.

Holy Trinity, one God, have, &c.

Holy Mary, Queen of Angels, pray for us.

St. Michael, who always was the defender of the people of God, pray for us.

St. Gabriel who was appointed messenger of the incarnation of the eternal Word.

St. Raphael, who did conduct Tobias, and didst bring him safe again, pray for us.

Holy Seraphim, pray for us.

Holy Cherubim, pray for us.

Holy Thrones, pray for us.

Holy Virtues, pray for us.

Holy powers, pray for us.

Holy principalities, pray for us.

Holy Archangels, pray for us.

Holy Angels, pray for us.

O ye who stand around the throne of the most high God, pray for us.

O ye who always see the face of the heavenly Father, pray for us.

O ye to whom God has committed the care and guardianship of mankind, pray for us.

O ye who brought forth Lot and his family out of the midst of the wicked, pray for us.

O ye who ministered to Christ in the desert, when he had put the tempter to flight, pray for us.

O ye who carried Lazarus into Abraham's bosom, pray for us.

O ye who often delivered the servants of God from prison and dangers, pray for us.

O ye who often comforted the Holy Martyrs in the midst of torments, pray for us.

O ye who carry up and offer to God the prayers of his servants, pray for us.

O ye who have joy in heaven upon one sinner doing penance, pray for us.

O ye who have been set over nations, kingdoms and provinces, pray for us.

O ye who will attend upon Jesus Christ when he comes to judge the world pray for us.

O ye all ministering spirits sent to minister for those who shall receive the inheritance of salvation, pray for us.

O ye all Angels of the Lord, who are mighty in strength, and execute his word, hearkening to the voice of his orders, pray for us.

O ye all the hosts of the Lord, his ministers, who do his will, pray for us.

O thou holy Angel, my faithful guardian, pray for us.

Holy Angel my guide and my friend, pray for us.

Holy Angel my counsellor and powerful intercessor, pray for us.

Holy Angel my protector and comforter, pray for me.

All ye orders of blessed Spirits, pray for us.

Be merciful unto us. Spare us O Lord.

Be merciful unto us. Hear us O Lord.

From all Dangers, by thy holy Angels O Lord deliver us.

From the snares of the devil, by the holy, &c.

From all sin, by the holy &c.

From a sudden and unprovided death, by thy holy, &c.

We sinners do beseech thee to hear us.

Through the intercession of the holy Angels, We beseech thee to hear us.

That thou hear us, We beseech thee hear us.

That thou may pardon us, We beseech thee to hear us.

That thou vouchsafe to preserve and govern thy Church, We beseech thee to hear us.

Yours, &c., WICKLIFE.

THE PEOPLE'S ORGAN.

DEVOTED TO THE INVESTIGATION OF VARIOUS DOCTRINES AND BELIEFS; RELIGIOUS, MORAL, SOCIAL, AND POLITICAL.

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MORMONISM.

For the People's Organ.

Messrs. Editors.—We are often asked the following question:—

What did the Apostles Peter and Jude mean by saying, "but what they know naturally as brute beasts, in those things, they corrupt themselves." 1 Peter, chap. 2: verse 12, Jude, verse 15?

We answer as follows:—All persons reading with care and interest the Sacred Scriptures, will readily discover that the 2nd chapter of 2nd Epistle of Peter, and the Epistle of Jude are almost a repetition of the same matter, and as near as may be, in the same terms. Each chapter is of a prophetic character, foretelling events relative to the character of religionists and their teachers in an apostatized state. Then, in order to find the character of an apostate state of a religionist, we must first find what the character of a genuine religion is; then compare the counterfeit, or rather, substituted religion with the true or genuine one. Then we will have the fair example before us at once, which will enable us to make a righteous application of the teaching of the apostles concerning this matter.

We therefore take Jesus Christ as the first author, and then his Apostles, the great standard-bearers of the doctrines and principles of the true, genuine Christian religion, against those that rise up and protest for those that protest the ordinances, doctrines, and experiences of Saints of the Apostolic age, and say that it is done away, and no longer needed to constitute the Christian Church, nor required to effect our salvation in this age of the world; are but a fair example of those whom the Apostles declare to be like natural brute beasts, knowing nothing only what they know by their natural senses; being themselves void of the principle of "Eternal Life," as taught by Jesus Christ and his Apostles: which principle of "Eternal Life" was only received by each individual by *direct revelation*. Therefore we present the following to be kept constantly before the public, that **ETERNAL LIFE, is the knowledge of God by DIRECT REVELATION.**

St. John, xvii chap., 3d verse. "And this is life Eternal, that they might know **THEE** the only True GOD, and **JESUS CHRIST** whom thou hast sent."

Matt, xi chap. ver. 27. "All things are delivered unto me of my FATHER, and no man knoweth the SON but the FATHER: neither knoweth any man the FATHER save the SON, and he to whom the SON will reveal him."

Luke x chap. 22d verse.

The above quotations are the words of our Lord and Saviour Jesus Christ, who will not change his purposes and scheme of Life and Salvation, to suit the caprice or ignorance of any man or community.

Therefore, he that saith—the day of revelation is past and gone—virtually saith that the "gift of ETERNAL LIFE" is no longer accessible by man—such, therefore, knoweth not God, but deceiveth themselves and the world, and are *Anti-Christ*, "denying the only Lord God, and our Lord Jesus Christ." Jude 4th verse.

Ephesians, chap. 1: 17, "That the God our Lord Jesus Christ, the Father of

Glory may give unto you the Spirit of Wisdom and Revelation to the knowledge of him" (God).

18th verse. "The eyes of your understanding being enlightened," (by revelation) "that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

By this we find that the Light, Understanding and Knowledge of the Wisdom and glory of the inheritance in the Saints is only attainable by *Revelation*.

Therefore, a religion divested of the gift of *Revelation*, is nothing more or less than a form without power, a shadow without substance; leaving the great family of mankind to be tossed to and fro with every wind of doctrine got up by the 'cunning craftiness' and will of men, who wield a religious influence in the world to feed the few and starve the many, 'supposing that gain is godliness.'

In the above quotations we have the sum total of the object of the mission of Jesus Christ to this fallen earth, and of the religion which he was to present to it, which was "Eternal Life," and that Eternal Life was the knowledge of God by *direct revelation*.

Again, we find that the Spirit, which is the Holy Ghost, is associated with the water and blood, to bear witness in the earth.

1st John, chap. v. 8, "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

9th verse: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

10th verse: "He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son."

11th verse: "And this is the record, that God hath given to us eternal life; and this life is in his Son."

On receiving the witness of men, we look for consistency of character; therefore, if a man in bearing witness should contradict himself by telling two opposite stories concerning the same matter, in that case we would convict him of perjury, and for ever after consider that man not worthy of confidence. But how often do we hear in the religious world the loud sounding profession of experimental religion, that the Spirit of God had borne witness of something to that man or woman, but when we ask them the question—Do you believe in the gift of present revelation? O, no, we do not believe in the gift of revelation in these days. And then, when we compare their experiences, what do we hear? Why, all that mass of contradiction exemplified in the present character of this religious age, filled with all manner of heresy and confusion that wicked men and religious speculators can invent; so much so, that if the present state of religious society does not constitute that order of things that was foretold by Peter and Jude, and also that which is called Babylon—Rev. chap. xvii: the whore and harlot thereof: then the vision which the Lord Jesus revealed to John on the Isle of Patmos, is of no meaning or use.

By this time we have some clue to whom the sayings of the Apostles righteously apply, and that too, according to the voice of Jesus Christ himself, and the testimony of the Spirit, as uttered by the pens of the Apostles. They apply to those who say that the day of direct revelation is past and gone, no more to return till the day of judgment.

Thus, in the absence of every spiritual gift, that once constituted and adorned the Christian Church in the days of the Apostles,

such men as Mr. Milton Bird will take the coat of mingled colors, which belongs to his own back and others, and apply it to us, the Latter Day Saints, who receive, preach, and enjoy those spiritual gifts which are so obnoxious and loathsome in his (Mr. Bird's) sight.

Here follow a specimen of the gifts and graces that Latter Day Saints believe and enjoy.

Mark xvii: 15. And he said unto them. Go ye into all the world and preach the gospel to every creature.

16. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

17. And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20. And they went forth, and preached every where, the Lord working with them, and confirmed the words with signs following. Amen.

St. John, viii: 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Chap. xiv. 13. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless, I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Now, no doubt, Mr. Bird, with some other of our would-be-pious, self-called Christians, will say, concerning the above and the following Scriptures, they are all done away.

1 Cor. chap. xii: 1. Now, concerning spiritual gifts, brethren, I would not have you ignorant.

2. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10. To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14. For the body is, not one member, but many.

15. If the foot shall say, Because I am not the hand, I am not the body; is it therefore not of the body?

16. And if the ear shall say, Because I am not the eye, I am not the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18. But now hath God set the members every one of them in the body as it hath pleased him.

19. And if they were all one member, where were the body?

20. But now are they many members, ye but one body.

21. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

22. Nay, much more those members of the body, which seem to be more feeble, are necessary:

And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.

24. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.

25. That there should be no schism in the body; but that the members should have the same care one for another.

26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27. Now ye are the body of Christ, and members in particular.

28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30. Have all the gifts of healing? do all speak with tongues? do all interpret?

31. But covet earnestly the best gifts. And yet show I unto you a more excellent way.

Reader, you see that the Apostle did not wish the Saints in Corinth to be like brute beasts, not knowing that Jesus was the Lord, therefore he told them just as the Latter Day Saints do, "that no man can say that Jesus is the Lord, but by the Holy Ghost." This just exactly agrees with Christ in that quotation above, which says, that no man knoweth Christ but the Father, and no man knoweth the Father but Christ, and he to whom the Son will reveal him by the Holy Ghost.

Therefore, the only conclusion is, that he who does not know the Father or the Son by the gifts of revelation of the Holy Ghost knows nothing about them at all; only as the natural brute beasts know things naturally by education or tradition. Just as the horse or ox know how to haw or gee, as the driver learns him. If any difference, an apostate people are more ignorant of God than the beasts are of natural things that are adapted to their capacities. Hear the prophet concerning Israel in their apostate state:—

Isaiah chap. i: 2. Hear, O heavens; and give ear, O earth; for the Lord hath spoken I have nourished and brought up children, and they have rebelled against me.

3. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

4. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Now, reader, when we compare the character of the present self-styled Christians

of this age, with the character, gifts, and blessings of the ancient Christian Church, as set forth in the New Testament Scriptures, that we have quoted above, if the passage last quoted from Isaiah does not as justly apply to such religionists as Mr. Milton Bird, then the New Testament, with all the rules of our Saviour has given us, by which we might know his people, is of no use—"by their fruits ye shall know them."

Where is that text in Scripture giving one hint itself to show us that the gift of "Eternal Life" is any thing more or less in this age of the world than it was 1800 years ago? There is none.

Mr. Bird says that the Mormons "are but one division of the infidel army." Shame on your infamous spirit that dictated that remark; did you think that your patrons were fools, or such crouching, cringing, stupid beings, that they would justify you in such an assertion, without the tender of even a shadow of reason or evidence for it, if they are, if I am lost at last, I pity your patrons from my very heart. Mr. Bird says that the Mormons, as a part of the infidel army "seek to invalidate the true revelation by pretensions to many new ones."

Now, Mr. Bird, I demand of you, if there is one latent spark of justice or love of truth remaining in you, and as you profess to be a christian and not a hypocrite, give us and your patrons the certain and sure warrant for such a rash unbounded and unwarranted accusation of the Mormons, or by your silence prove to all men your folly at once.

How often, in the greatest astonishment of soul, I have asked myself the question, why is it that the religious people of this age do not exercise the same compassion towards the Mormons that they do towards others who they esteem to be sinners. That instead of holding out spite, vulgar abuse and every kind of discouragement, why not invite us to Christ by the presentation of *diamond truth*. But instead of this, there is a continual hurl of false accusation thrown in our faces. Under all this vile treatment of being called infidels and every other vulgar epithet, such as "libertines," and the "spirit of the high priest of Nauvoo, his secret cabinet and inferior agents," is of the same spirit as "the pickpocket, the thief, the murderer, and the midnight incendiary," &c. Under all such like vile abuse, the editors and ministers of such vile trash, think that the sober, thinking, sincere part of community will say it is all right and the Mormons ought to sup it all down and call it good, and thus be solicited to say well we will leave "old Joe Smith" and go and join in fellowship with Mr. Bird, and say come brother Bird let us lie, and slander, and defame "old Joe," no odds how we treat the Mormons, they are only Mormons any how, and are scarcely worth saving. they are not worth presenting the truth too at all events. If I would do that, no doubt I would be one of the best men in Pittsburgh, in Mr. Bird's eye.

No, Mr. Bird, we never, no, never will do so. the name of Joseph Smith will be written in letters of gold, as a friend to virtue and the people, and a man of God, defamed only by fools, when your body and name is both rotten and forgotten by the friends of virtue and sound doctrine.

No, Mr. Bird, we, instead of being infidels to the old revelations for the sake of new ones, are the only people that believe in the old revelations in their fullness. It is on the warrant of the old ones that we receive the new ones, and so successfully have we driven you and all others out of the Scriptures of the old and new Testament; you dare not undertake a contest with us, by opening your columns for the investigation of both sides of the question.

You can blackguard and throw slang, but you cannot, you dare not argue the case with us on fair scriptural grounds; no, neither you nor Alexander Campbell, of Virginia, n

Walter Scott, late of Ohio; you all know, just as well as you know you live, we will be the victors in the end, only you dare not let the truth come out as it is in the Scriptures, you know well, before you begin, that if you do let the Mormons have a fair and even handed play, your craft goes down! down!! down!!! no more to rise.

If you are confident that you have the truth to sustain you, why let such an invitation pass unimproved, to put the Mormons down by fair scriptural investigation. Ah! the fact is, as long as you can keep the people in the dark and ignorant of what the true principles of the Latter Day Saints are, you know that you can retain the patronage of your subscribers to your fiendish organ, the "Observer," thro' which you can give your readers a rich treat of vituperation and slang about the Mormons every few days. Please try yourself by the passages of Scripture we have quoted above, and then see whether it is the Mormons that are infidels to the Scriptures or yourself. Sir, it is more obvious that you are the infidel to the old revelations, for the sake of shunning the new revelations.

All that think the Scriptures do not call for more revelations, read the 11th Chapter of Isaiah; the 20th, 31st, 32d, 33d Chap. of Jer. and the 36th and 37th Chapters of Ezekiel; and if these old revelations do not call for more revelation, then I will give some more quotations that will prove it. Come out Mr. Bird, don't be bashful, argue or throw slang just as you please, open your columns and let the public know who are infidels, or like natural beasts receiving no revelations, you or the Mormons. The beasts, as a general thing, receive no revelations, therefore, the Apostles spoke of those who did not receive revelation as being like beasts knowing nothing of the things of God by the Spirit of God, but denying the Spirit of revelation, they are left to be more stupid and ignorant than Balaam's Ass, for he could receive the ministration of an angel, and that is more than ever Mr. Bird enjoyed of Heaven's blessings, or ever will, unless he repents. But Mr. Bird can smite the Mormons as Balaam did his Ass for professing to have seen an angel. Well, if you think it best, smite on in your madness until God not only smites your foot but you, head against the walls of the pit where all others like you have gone and are going.

Read the 31st and 32d Chapters of Ezekiel. So the question is answered relative to whom those apostate characters to whom Peter and Jude had reference that they are those who do not receive the principle of "Eternal Life" are, which is the *knowledge* of God by *direct revelation*, which is Mr. Milton Bird's case exactly.

JOHN E. PAGE,

For the People's Organ.

Messrs Editors:—As your paper is established for the purpose of giving to all sects and parties an opportunity to defend and sustain their arguments and doctrines, so that all may ascertain what is true and what is false, taking the scriptures as the basis or standard, (it being the word of God,) as also reason sustained by evidence, which is undeniable,

With this view concerning the object of your paper, I hasten, with much pleasure, to ask a few questions growing out of my reading the scriptures, and I do hope that some one of your honest readers will answer them. Believing that they will confer a lasting benefit on mankind by stopping the progress of that doctrine called Mormonism, (if it is error) which is increasing both on the right and left, adding thousands upon thousands to their peculiar faith. The questions I think will present Mormonism and every other ism in their true light, so that every man can judge correctly, for they will cover the whole ground. So that all men can readily see the difference between the Latter Day Saints and the numerous sects of the day, and I sincerely hope that they who make claims to philanthropy will avail themselves of the opportunity and

refute these arguments, by bible or any other truth; or else forever remain silent, so far as the Mormons are concerned, and shut their mouths from issuing forth vulgar blackguardisms, to check their growth, for they who do so prove themselves to be misanthropes and hypocrites, unfit for the society of the honest Christian, Mahomedan, Infidel or Pagan.

Question 1st. Is it true that God is unchangeable in all his attributes and ways, James 1:17. (2d) Does God govern his kingdom by immutable laws, which if observed by man will make him perfect? As Paul said to the Saints,—"Ye come behind in no gift," &c. (3d) Is the Gospel the law of God, and if so, would not the same blessings be enjoyed by its votaries now as they enjoyed 1800 years ago, and consequently have the same order in its administrations and callings now as it had then? (4th) Is it true that the church is the pillar and ground of truth? 1 Tim. 3:15, and consequently would be infallible from the fact that truth does not conflict with itself? (5th) Is it true that God set in his church first apostles, secondarily prophets, then pastors, teachers, tongues, healings of the sick, &c. 1 Cor. 12:23. (6th) Is it true that this constituted the church of God, and has he annulled that order by substituting any other in its place? If he has not, does not any departure therefrom conflict with the order of God, and as a matter of course cannot be the church of Christ? (7) Does it require the same faith on the part of the believer to please God in this age, as it did in the days of Christ and the Apostles? And if so, will not God (He being unchangeable,) bestow upon them the same gifts and blessing that he did anciently, by keeping the same commandments, and obeying the same Gospel? (8) Did Christ have reference to any other gospel when he said, *this* gospel of the Kingdom shall be preached in all the world for a witness, and then shall the end come? Or did he mean the same Gospel he told his Apostles to preach, Mark 16:15&19? (9) Did those signs follow the believers then, and were they for the edifying and comforting of the saints? If so would they not be equally edifying now. In short were the signs limited to the believers of that age? If they were, was not salvation, preaching and believing limited also. For are they not included with, and inseparably connected together, so that if one is limited, the other must be as a matter of necessity, to that age of the world? If these gifts were calculated to benefit the saints then, and were enjoyed thro' obedience to the Gospel, would they not be equally beneficial to the saints or believers now? And if the Gospel is the same and God unchangeable, would they not follow the believers now, and if it was true then it is true now. Again, did Paul speak the truth when he said, Gal. 1:8, Though we or an angel preach any other Gospel unto you than that which he preached, let him be accursed. Did these signs follow those who obeyed the Gospel preached by Paul, as recorded in the 12th ch of 1 Cor., and do they follow the believers of the various and numerous sects of the present day? If they do not, do they not believe in a gospel, not *the* Gospel, and consequently are accursed according to Paul.

Again, did Peter preach the Gospel on the day of Pentecost, and point out the way of life and salvation? Acts 2:37,38. And if baptism was for the remission of sins then, under the pure Gospel, would it not be the way under the pure Gospel now, and would not the possessor of the Holy Spirit in this day, be led by the same principles of doctrine, and oneness as characterized the saints then. Did not the saints learn the doctrine of faith, baptism, repentance, laying on of hands for the reception of the Holy Ghost, together with the enjoyment of the gifts of knowledge, faith, tongues, prophecy, interpretation of tongues, healing, &c. Causing them to be united in one way.

Was this the doctrine of Christ, and did

John mean this doctrine when he said, 2 Jno. 9:10,11. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you and bring not *this* doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

Can a doctrine that does not contend for these gifts and blessings now, be the doctrine of Christ. Or would not they who have not these gifts be numbered with those who have not God, and rather like those characters spoken of in Rom. 16 ch. 17 and 18th verses.—Now I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple.

I hope Mr. Editor, that some of the learned Priesthood will answer these few queries and thus redeem the poor deluded Mormons, for they are just foolish enough to believe that it takes every ordinance and gift to constitute the gospel now as it did then, and that there cannot be a church of Christ without Apostles, Prophets, &c. And when they have answered this, I will give them another dose, concerning their Priesthood, and if I do not show them they have no authority, they are welcome to turn me out of their houses.

RICHARD SAVERY.

For the People's Organ.

"The Time has Come."

Yes, "the time has come" that the free thinking people of these United States are not to be so easily 'humbugged' into a panic about the Mormon's as they have been, concerning some momentary flare up about 'Joe Smith' and the Saints at Nauvoo, got up by some political *demon-gogues*.

Let the good people keep it in strict remembrance that Gen. Joseph Smith is a Jeffersonian candidate for the Presidency of these United States. Remember too, that Mr. Hiram Smith Esq., the prophets brother, is a candidate for a Representative in the Illinois Legislature. True 'the time has come' for the mobocrats of Nauvoo, and Carthage, in Hancock county, Illinois, to resume their business, and that is to combine all the intelligence of the *braying asses* they have in their midst, to make the people believe if possible, that 'Joe' and his neighbors are a desperate set. But it won't go down the throats so easy as they vainly hope for. Fourteen years experience of the people of these United States, in watching with a vigilant eye the character and movements of the Mormon's has taught them that 'the time has come' that it is as necessary to hear both sides of the case in order to know the truth of any matter concerning the Mormons, as it is concerning any other matter. *Free trade and equal rights.*

JOHN E. PAGE.

Owing to some imperfections in our arrangements, we were unable to issue an Organ last week. We have now made a permanent agreement by which we will be enabled to issue regularly. We trust our friends both here and elsewhere will exert themselves to increase our subscription list. We have reduced our terms so low that the poorest can avail themselves of its advantages. It has been established mainly for the advantage of those who have no organ in this city to carry out their peculiar views, and we intend that it shall be conducted on the most liberal principles. It is not tied down to any particular creed or profession, but will fairly and impartially canvass the whole.

For Cincinnati and St. Louis.

C. S. MAIL.

THE substantial and fast running steamer HARRISBURG, Wells, master, will leave for the above and intermediate ports regularly. For freight or passage apply on board. Jan 18

THE PEOPLE'S ORGAN.

Saturday, June 29, 1844.

"As iron sharpeneth iron, so doth the face of man his fellow."—Solomon.

As many will see this who did not see our first number, we make the following extract from our introductory address, so that all may understand us correctly.

"On presenting to the world the first No. of our little sheet, it is but fair to state the causes which have contributed to bring it into existence, and the course it will pursue. We will, then, briefly state, that a number of persons of various religious and political parties, having often been denied a hearing in the columns of the various papers of the day, concerning questions they conceive to be of vital importance to the present generation, (from motives we will not stop here to enumerate,) came to the conclusion to establish an independent paper, for their mutual advantage, and for the advantage of whoever might see proper to avail him or herself of its facilities.

We have, then, procured the necessary materials, and competent persons to conduct it, and our first effort is before you. You can therefore judge, whether a paper of the character of the one you hold in your hands, is needed at the present time. We do not intend to make many promises, as such things are so frequently broken that the public have lost nearly all confidence in them, but prefer rather that the paper shall speak for itself.—It is proper, however, to say, that we will admit communications upon all subjects of interest; religious moral, social, and political; and from all men, rich or poor, learned or unlearned. They must, however, be written in a mild and courteous style, containing something useful or instructive, dealing in reason and moral suasion, rather than tirade and abuse.

It is not intended that the 'PEOPLE'S ORGAN' shall be a moral sewer into which the filth of bad men may flow, but a crucible in which the dross may be separated from the pure gold, the chaff from the grain, and truth from error.

Our present arrangement is that the matter, denominated 'EDITORIAL' shall not be of a controversial character, but that each shall write his views over his own or an adopted signature.

Whoever, then, has any thing to say, that will enlighten his fellows, let him say on; whoever is anxious to weave for his brow a crown of laurels by entering the lists of newspaper controversy, come on, we bid you welcome.

It will be perceived that our plan differs materially from that of any other paper in existence. In all papers the opinions and views of one or two men, however dogmatical and inconsistent they may be, are sent forth with all the pomposity imaginable, and their readers are obliged to swallow them down whether they like them or not. And if an offended or animated reader tells his editor that he does not like this or that article, the editor politely tells him to go home and mind his own business, that it is impossible for him to please every body, and therefore, he has come to the wise conclusion to please himself.

Now, our plan is that "the people" shall write for themselves, and if they cannot please themselves, it is their own fault. Our paper will at least possess the merit of novelty, and by the way, that same is no small merit now-a-days."

Our Terms.—We have come to the conclusion of reducing our terms to

One Dollar per annum!

instead of two. We do this that its usefulness may be increased and its circulation extended. We now issue five hundred copies, and expect soon to issue five thousand! Don't be surprised, gentle reader, there is no such paper out of doors, and it is just such an one as is needed at this very time. Give us a lift then, fellow citizens, and we will always be ready and willing to serve you.

Our paper is rather one sided this week. Can't help it. We have placed a weapon in the hands of the people and if they do not see proper to use it, the fault is not with us. According to our plan we have to take whatever comes, so if more comes upon one side than the other we must insert it.

Correspondents.—Philo and Knox came too late for insertion in this week's paper.—They will be attended to in our next.

The Mormon War.

The St. Louis New Era, of the 19th inst., has the following:

"The steamer Osprey arrived to-day from the upper Mississippi. She left Nauvoo yesterday. Things in the holy city were much in the same condition as previously reported. We are informed by the officers of the boat that martial law was proclaimed by the city council on last Sunday, and that since then the Mormon legion has been under arms, patrolling the streets night and day, another edict has been issued by the same body prohibiting any one from leaving the city under a severe penalty.

Several Mormons arrived here to-day from Nauvoo: Sidney Rigdon the Prophet's principal adviser was of the number. He is on his way to Pittsburgh, in the vicinity of which he has been ordered to reside, in pursuance of one of Joe Smith's convenient revelations. The Steamer Die Vernon took from St. Louis to the Mormon country a liberal supply of arms and ammunition on Monday last."

From the alarming reports with which the newspapers of this city have been filled for a few days past, we supposed that by this time the whole city of Nauvoo would have been razed to the ground, and a pyramid of human heads piled up in its centre! Indeed a rumor was rife here that the Temple was utterly destroyed; inasmuch that there was not one stone left upon another. But it appears that the whole affair is to end in a bottle of smoke! Shame on the press or the mouth that would concoct and circulate such cock and bull stories! Shame on the community that gives credence to such unlikely rumors without a shadow of proof! We have just heard by a gentleman direct from Nauvoo, that all is quiet there. Some little disturbance was endeavored to be raised by a few individuals in some of the neighboring towns and villages, in consequence of the city council removing a certain nuisance. We understand the affair will undergo a legal investigation before the Judge of that Circuit, when we shall see who is wrong and who right.

For the People's Organ.

A GENERAL QUESTION ANSWERED, IN GENERAL TERMS!

We are often asked, 'What are the general differences between the Latter Day Saints and other religious denominations, relative to their doctrinal, practical, and experimental religion?'

Answer. We, in point of doctrine, believe that the gospel of Jesus Christ, 'is the power of God unto salvation,' taking its effect, on the mind of mankind, in the same manner, and no other way, as it did 1800 years ago.

Therefore we believe, that, in the first place, we must have a sure, valid, and substantial Priesthood authority, given us of God to preach to us the word of salvation, and administer the ordinances of the gospel, as in the days of the Apostles; or we cannot be saved, or initiated into the Church of Christ, 'which is the pillar and ground of the truth,' by which we can be perfected or sanctified, and prepared for the celestial glory of Christ. And that without the same power, ministry, priesthood, name, authority, and ambassadorship sent us of Christ, by revelation, as was Aaron, we cannot have the pure unadulterated gospel of Jesus Christ, preached unto us, whereby we can be saved.

We further believe, that the world of mankind, in their natural and moral character, is the same now that it was in the days of Christ; the same natural enmity to God and his law, lurks in his (man's) constitution at this time, as in former years; and that it requires the same effort of grace, on the part of our heavenly Father, the Lord Jesus Christ, and the Holy Ghost, to save us now that it did in the days of the Apostles; and that it requires the same effort on the part of the human family, to meet the proffered grace, that it did in the days of Peter or Paul; and that when grace effects its work on man to his certain and sure salvation, the work is the same and effected by the same means and measures, and no other way, that it did in the days of the Apostles.

Consequently, we believe, that if any man comes to us, professing to preach the gospel, and brings not the gospel of Christ, with all its doctrines, practices and experimental principles, we are to look upon him as having not God. But if any man come to us, bringing the pure Gospel, he will bring the doctrine of present revelation as the gift of eternal life, having been a partaker of the principle himself, and holding forth the same to be attainable

by his hearers by observing the following order.

1st.—Faith in Jesus Christ and his word, preached by him that is sent by revelation of Jesus Christ.

2d.—Repentance, i. e. reformation towards God, and baptism, by immersion, for the remission of sins.

3d.—The laying on of hands, for the gift of the Holy Ghost.

All of which principles and ordinances were received, preached, and practised in the days of the apostles, as absolutely necessary for life and salvation.

We believe that the Holy Ghost is a principle, emanating from our heavenly Father, through his son Jesus Christ, through the administration of a sure and valid priesthood, that brings with it the same power, blessings and signs in this age of the world, that it did in primitive days, i. e. Wisdom, Knowledge, Miracles, Healings, Tongues, interpretation of Tongues, etc., etc., that it did in the Corinthian Church. See 1 Cor. 12th chap. Mark 16th chap.

We believe it requires the same members to constitute the true body, or Church of Christ, that it required in the Apostles age, viz: APOSTLES, PROPHETS, EVANGELISTS, PASTORS and TEACHERS, for the perfecting of the Saints and the work of the ministry that it did in the days of the writing of Paul's Epistle to the Ephesians, 4th ch. Reader please come and hear us. JOHN E. PAGE.

From the Gospel Light.

The five articles which we copy below, we found inserted in the "The Book of Mormon Prayer," printed at the 'University Press,' at Oxford, 'by John Collingwood & Co., A. D., 1842.' In which articles we are presented with the idea of one God, divided into three Persons, and yet but one Person, existing "without Body, Parts or Passions," which is verily nothing! We copy and analyze them, for the purpose of showing the world what a ridiculous bundle of nonsense, worldly-wise men can present to the world for a God, for the object of supreme adoration.

ANALYZATION.

Art. 1st.—'Of Faith in the Holy Trinity.'

'There is but one living and true God, without Body, Parts, or Passions; of infinite power, wisdom and goodness; the Maker, and preserver of all things, both visible and invisible. And in unity of this Godhead there be three persons of one substance, Power and Eternity; the Father Son and Holy Ghost.'

Remarks on the above article.—Suppose some person should propose a question like the following:

Question.—Which is the best set of words in the English language, to describe nothing?

Answer.—Those used to describe the God of the Church of England, 'without body, parts, or passions.' The idea of nothing is the absence of every thing that has a body, parts, or passions.

Therefore the natural conclusion is, that the united Church of England and Ireland, in point of faith, relative to the idea of a God, is paramount to Atheism, or no God at all. Therefore, to nothing is to be ascribed all the homage and glory of possessing all power, wisdom, goodness and excellency, the maker and preserver of all things both visible and invisible.

Art. 2d.—'Of the word or Son of God, which was made very man.'

'The Son,' (without a body,) 'which is the Word of the Father,' (without a body,) 'the very and eternal God,' (without a body,) 'and one substance with the Father,' (without a body,) 'took man's nature in the womb of the blessed Virgin,' (without a body,) 'of her substance,' (without a body,) 'so that two whole and perfect natures, that is to say the Godhead and Manhood,' (without a body,) 'were joined together in one person,' (without a body,) 'never to be divided,' (without a body,) 'wherein is one Christ, very God, and very man,' (without a body,) 'who truly suffered,' (without a body,) 'was crucified, dead, and buried,' (without a body,) 'to reconcile his Father to us,* and to be a sacrifice,' (without a body,) 'not only for original guilt, but also for all actual sins of men.'

Art. 3d.—'Of the Going down of Christ into Hell.'—(The grave.)

'As Christ died for us,' (without a body,) 'and was buried,' (without a body,) 'so is it to be believed that he went down into Hell,'—the grave, (without a body.)

Art. 4th.—'Of the Resurrection of Christ.'—'Christ did truly rise again from death,' (without a body,) 'and took again his body,' (without a body,) 'with flesh, bones, and all things appertaining to the perfections of man's nature, wherewith he ascended into heaven' (without a body,) 'and there sitteth,'

(without a body,) 'until he return' (without a body,) 'to judge all men at the last day.'

Art. 5th.—'Of the Holy Ghost.'

'The Holy Ghost proceeding from the Father and Son,' (without a body,) 'is of one substance (without a body) majesty, and glory, with the Father and Son, very and eternal God,' (without a body.)

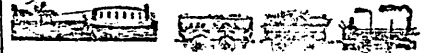
For the People's Organ.

Elder Sidney Rigdon Arrived

This morning, June the 27th, on board the steamer "REVENUE," Elder Rigdon in company with Elder Ebenezzer Robinson; designs to make a permanent residence in this city (Pittsburgh) for this season at least. Elder Rigdon will visit his friends the coming week in the country; and on the first Sabbath of July next, the 7th day of the month, his friends and old acquaintance, together with the public at large, can avail themselves of the opportunity of hearing Mr. Rigdon for themselves. The "Pest" and other papers have been active in giving currency to an error relative to the origin of the Book of Mormon as being but the product of one "SOLOMON SPAULDING," of this city. Mr. Rigdon is the man who, it is said, obtained the manuscript of S. Spaulding, and from which it is said he made the "Book of Mormon." We hope that Rev. S. Williams will now come out and sustain, if possible, what he published in a pamphlet in the spring of 1842, concerning this matter; or, by remaining silent on the subject, prove to the honest part of this city that he only took advantage of the absence of Mr. Rigdon to wickedly slander his (Rigdon's) character, in order to save from utter ruin a rickety bantling of a system of religion that has nothing better than falsehood and misrepresentation to sustain it. Rally your forces, Rev. Williams, for you are certainly in danger of being showed up in dark colors relative to what you set forth in your pamphlet.

I presume none will dispute that Elder Rigdon is amply able to speak for himself concerning this matter. Some no doubt will say it is not worth your while to go and hear him; but those that do will evince to sensible men that they feel that their speculating craft is in danger—for truth and its advocates have nothing to fear, for truth is like oil, it will rise on the top in the end, and no mistake. Elder Rigdon's character is too well known as an orator and a gentleman of intelligence to need any puffing to command public attention in anyplace whatever. JOHN E. PAGE.

RELIANCE PORTABLE IRON BOAT LINE.



For Transmitting Goods between Eastern Cities and Pittsburgh.

THIS old Established and Original Portable Boat Company, having increased their facilities for Transportation of Goods, of the Pennsylvania improvements, solicit an extension of the patronage heretofore so liberally bestowed by their friends and the public generally. Their large and commodious warehouses, warrant them in assuring the public, that they are prepared to receive and store any amount of consignments with which they may be favored.

The mode of carrying adopted by this Line has now become so well known as to render a description unnecessary—suffice it to say, the goods are never removed from the Boats at any point between the Eastern and Western terminations of the Pennsylvania Improvements, and the Boats being afloat draught make their trips in from 5 to 6 days, and their peculiar construction limits to a very small amount any damage arising from accident.

No charge made for receiving, storing or forwarding Goods, and charges required paid without commission. Merchandise consigned to our House, either at Philadelphia or Pittsburgh, forwarded or sold as may be directed.

Those who may patronize us, can rely upon having their business done upon as fair terms as by any other Line.

*Goods forwarded to or from any of the Eastern Cities.

JOHN McFADEN & Co., Canal Basin, Penn street, Pittsburgh.

JAMES M. DAVIS & Co.

No. 249 and 251 Market street, Philadelphia.

Feb 29-1y

WILLIS, Pens. Stationary, &c.—Just received, an excellent assortment of good opaque, English and country Quills—Classical, Bayden, Bensons and Cobden's steel Pens, and a number of Cards of German silver pointed Penholders, Pencils, letter pens, cigar holders, over pointed pencils—fancy tooth picks, table and tea spoons.—Also a good assortment of letter, writing and wrapping paper—Red, blue, and black ink, and, wafers, pencils, slates and school books for sale at wholesale and retail on accommodating terms, for cash or good country produce.

ISAAC HARRIS, Agent and Commission Merchant, No 9 5th st

may 13

BANK NOTE LIST.

CORRECTED FOR THE SUN BY
WM. A. HILL & CO.
Exchange Brokers, No. 70, W. 4th St.
[FIFTH FLOOR ABOVE FOURTH.]

PENNSYLVANIA.

Bank of Pittsburgh par
Exchange Bank par
Merch. & Man. par
Bk of Amer. Phila. par
Bk of N. Liberty par
Commercial Bank par
Kensington Bank par
Philadelphia Bank par
Southwest Bank par
Western Bank par
Mechanic's Bank par
Bank of Penn. par
Bank of Penn. Tp. par
Moyamensing Bk. par
Man. & Mch. Bk. par
Bank of Chester Co. par
Bank of Delaware Co. par
Bank of Germantown par
Bk of Montgomery Co. par
Doylestown Bank par
Easton Bank par
Farmers Bank Bucks Co. par
Franklin Bk. Wash. Co. par
Brownsville par
Columbia Bk. & bridge Co. par
Farmers Bk Lancaster par
Lancaster Co. Bank par
York Bank par
Bank of Chambersburg par
Bank of Gettysburg par
Bk of Susquehanna Co. par
Miners' Bank Pottsville par
Bank of Middletown par
Bk of Northumberland par
Carlisle Bank par
Farmers' Bk Reading par
Harrisburg Bank par
Honesdale Bank par
Lebanon Bank par
Erie Bank notes par
Lancaster Bank par
Bank of Waynesburg par
Bank of Lewistown par
Northampton Bank par
Wyoming Bank par

INDIANA.

State Bank and branches 40

ILLINOIS.

State Bank and branches 40

VIRGINIA.

Bk of Va. and branches 1

MARYLAND.

Solvent, Baltimore city par

DELAWARE.

All banks \$5's & upwds par

NEW YORK.

City Banks par

NEW ENGLAND.

All good Banks, 1/2 1

OHIO.

Cincinnati, (good banks) 1

Stoutsville, (F. & M.) 1

Mount Pleasant 1

Warren 1

St. Clairsville 1

Circleville, H. Lawrence & Co. 1

AMERICAN PORTABLE BOAT LINE.

FOR THE TRANSPORTATION OF MERCHANDISE AND PRODUCE BETWEEN

Pittsburgh and Philadelphia, Pittsburgh and Baltimore,

AND NEW YORK AND BOSTON.

H. DEVINE, Pittsburgh. } PROPRIETORS.
E. G. WHITESIDES, Pittsburgh. }
BUZBY & BRO., Philadelphia. }

RESPECTFULLY inform their friends and shippers

generally, that they have changed the name of their

Transportation Line, from the "United States Portable

Boat Line," to the "AMERICAN PORTABLE BOAT LINE."

This Line is composed of twenty-five new Four Section

Portable Boats, one of which will depart daily,

from Pittsburgh, Philadelphia and Baltimore.

The superiority and advantages of the Portable Boat

over every other mode of transportation, are too well

known to shippers generally, to require comment—

suffice it to say, that the detention, loss, separation and

damage to Goods, invariably attending these transshipments

between Pittsburgh and Philadelphia, are by the

Portable Boats most effectually removed.

To give undoubted security to owners and shippers,

all Goods and Produce shipped by this Line, will be

INSURED in a responsible office in Philadelphia,

without any additional charge to the owners.

Merchandise shipped by this Line in any of the East

ern Cities, and consigned to H. Devine & Co. will be for-

warded immediately on arrival at Pittsburgh, to any

part of the West, FREE OF COMMISSIONS. H. Devine

& Co. will receive Produce consigned to them, pay

steamboat freight and charges, and forward the same

to any of the Eastern cities, and charge no Commissions

for storage, advancement or forwarding.

Any communications or Goods, directed to the un-

derigned Agents, will be promptly attended to.

H. DEVINE & CO.,

Canal Basin, Liberty street, Pittsburgh.

BUZBY & BROTHILL,

375 Market street, below Tenth, Philadelphia

GIENE & SON,

Commerce street Wharf, Baltimore.

B. A. FARNESTOCK & CO.,

No. 109 Front street, New York.

RICE & WILLIAMS,

No. 3 Chatham street, Boston

Jan 21-ly

AND C. PORTER.

N. Holmes & Co.,

EXCHANGE BROKERS, No. 33 Market street, Pitts-

burgh.

due 8 1844

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Commission and Forwarding Merchant,
BALTIMORE, MD.

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J. W. Hubbard & Co. Robert Ditzell & Co.,
Ditzell & Fanning, Hunter & Hanna,
W. & R. McCutcheon, Henry Coulter.

Particular attention will be given to the sales

of Western Produce, consignments of which are re-

spectfully solicited.

Goods received and forwarded with despatch as

directed. feb 2 6m

James Howard & Co.,

MANUFACTURERS OF

WALL PAPER,

No. 83, Wood Street, Pittsburgh, Pa.

HAVE always on hand, an extensive assortment of

Satin-glazed and plain PAPER HANGINGS,

Velvet and Imitation Borders, of the latest style and

most handsome patterns, for papering parlors,

and chambers.

They manufacture and have on hand at all times—

Printing, Writing, Letter, Wrapping and Tea Paper;

Bonnet and Fuller's Boards—all of which they offer for

sale on the most accommodating terms; and to which

they invite the attention of merchants and others.

Also—Blank Books of all kinds, and the best quali-

ty, School Books, &c., always on hand and for sale as

low.

N.B.—Rags and Tanners' Scraps taken in exchange

Feb 19

Edmund Watts,

MERCHANT TAILOR, 59 Wood street, between

Third and Fourth, Pittsburgh, Pa. Gentlemen can

rely on having their garments made in the latest style

and fashion, and upon having a good fit. oct 1-ly

Price's Fancy Cake Bakery.

FEDERAL STREET, N.E. of THE DIAMOND,

ALLEGHENY CITY.

WHERE may be obtained a superior assortment of

plain and Ornamented Cakes, wholesale and re-

tail, manufactured from the very best materials, every

Monday, Wednesday and Friday of each week.

Large Cakes for Weddings, Parties, &c., and

in any required shape, and tastefully ornamented in a

new and beautiful style. may

DR. DUNCAN'S EXPECTORANT REMEDY

FOR CONSUMPTION,

COLDS, Coughs, Spitting of Blood, Bron-

chitis, Difficulty of Breathing, Asthma,

Pain in the Side, Breast, and Chest, Whooping

Cough, Croup and all diseases of the Liver and

Lungs.

We are all alike liable to disease—and

death is the certain lot of all that live and have

a being; and although the latter cannot be

averted, still the former may, by the power of

medicine, be removed, or rendered less pain-

ful to the afflicted. There is one disease,

however, which seems for ages to have defied

the power of the healing art—the learned fac-

ulty have in vain attempted to arrest its fatal

progress, by the application of remedies with-

in their reach, or known in their practice—

but CONSUMPTION has defied their united

skill. It has stalked forth with impunity,

gathering in its cheerless embrace a friend

from every circle, and a member from every

family, and casting gloom and darkness over

the place of its visitation. He, then, whose

labors have brought forth a medicine which in

many cases will arrest the progress of this fa-

tal disease—and which will also afford re-

lief in the most stubborn and hopeless, should

be regarded in the light of a public benefactor.

It is confidently believed that DUNCAN'S

EXPECTORANT REMEDY will do this.

Hence it is presented and recommended to

the community. This medicine immediately

palliates and relieves the distressing cough,

causing a free and easy expectoration; stop-

ping the hectic fever and night sweats, heal-

ing the ulcerated lungs, and arresting the fa-

tal progress of Consumption, at the same time,

strengthening the weak and debilitated, regu-

lating the bowels, and producing quiet rest and

sweet repose. This 'REMEDY' can be re-

lied upon to do all that lays in the power of

medicine, and being used in the private prac-

tice of the late Dr. Duncan, (Professor in the

University of Edinburgh,) for upwards of

eighteen years, by which thousands have been

restored to perfect health. It is not to be un-

derstood that the 'Expectorant Remedy' will

cure all cases of Consumption; this it will not

do. But while there is life there is hope: we

would therefore advise all to use this medicine.

When the case is incurable it still proves a

blessing to the sufferer by giving ease and

strength, relieving the cough, and choking

of phlegm, &c. This alone is a consolation

to the patient, which thousands do not experi-

ence.

Sold Wholesale and Retail at the Pittsburgh

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New York, a large and choice selection of

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For St. Louis and Illinois River.

THE new and beautiful passenger

steamer HERALD, Dawson, master,

will leave for the above and all in-

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SECURED BY LETTERS PATENT OF THE

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The method of preparing the Brandreth's

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CAVEAT entered 20th June, 1843—Patent granted to

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The Extracts of which Brandreth's Pills are composed

are obtained by this new patented process, without boiling

or any application of heat. The active principle of the

herbs is thus secured the same as it is in the

LIVING VEGETABLE.

The Public should be cautious of medicines recomen-

ded in advertisements stolen from me, in which the Con-

temptible flattery of my language, merely altering the

name. Time will show these wholesale deceivers in their

true light.

THE MEDICINE OF THE PEOPLE.

BRANDRETH'S PILLS are the People's Medicine

proved by thousands who recommend them to the afflicted.

The BRANDRETH'S PILLS are proving every day more

popular, their virtues are extending their usefulness.

The sick of all ages are daily deriving benefit from

them. No case of disease but they can be cured with clean-

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THE PEOPLE'S ORGAN.

DEVOTED TO THE INVESTIGATION OF VARIOUS DOCTRINES AND BELIEFS; RELIGIOUS, MORAL, SOCIAL, AND POLITICAL.

VOL. 1--NO. 3.

PITTSBURGH, JULY 12, 1844.

PRICE 2 CTS.

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IS PUBLISHED EVERY SATURDAY
BY A COMMITTEE.

AT THE NORTH EAST CORNER OF MARKET & 3d STS.
In the Building known as the Sun Office,
PITTSBURGH.

TERMS.

\$1 PER YEAR.—IN ADVANCE. TO CLUBS AT
A DISTANCE 6 COPIES FOR \$5.12 DOL. FOR \$10

MORMONISM.

Messrs Editors.—In the first number of the "Organ" I find an article signed "Philo," in which there are quite a number of "queries" presented for the consideration of your patrons, concerning the Mormons. Sirs, I am prepared to answer with promptness and precision every query presented in the article, only give me space sufficient; for it requires much more space to answer an objection or a query than to state one.

The two most important objections which "Philo" makes are, the gathering of the Latter Day Saints and their willingness to fight in defence of their civil and religious rights.

In the first place we will attend to the question of "gathering." Mr. Philo says, "This gathering together is about the worst feature in the whole affair." Yes, Sir, I will acknowledge frankly, on my own part, the doctrine of the gathering is a pivot on which the cause of the Latter Day Saints stands or falls. If that one single point of faith and practice is anti-scriptural, then as a matter of course the whole is of anti-Christ. Therefore, I will say honestly and aboveboard that the instant I learn that in this one point I am wrong I will renounce the cause forever!—And be assured dear sirs, that an argument which will produce this effect is the very identical thing the world and the Saints want, to put a final stop to the Mormon cause. If this can be done now, why was it not done fourteen years ago! For I apprehend the materials for doing it were just as accessible then as they are now! And why, oh why in the name of humanity and christian philanthropy, has not the ministers of this age come out like men of God and put a stop to what the call "delusion" by writing and preaching on this subject; for from the very outstart of this cause, this point of faith and practice has stood out in bold relief; and has been proclaimed to all men and in all places where the faith has been presented.

Mr. Joseph Smith presented the Book of Mormon to the world in the month of March, 1830. An edition of more than 3000 copies were issued, and that too without first procuring subscribers, or taking measures in any way to secure the cost of publication \$3000. So completely was his mind imbued with the importance of the work. On the sixth of April, 1830, the church of Jesus Christ of Latterday Saints was first organized with six members only. The next spring the Saints began to gather to the west; and so mightily did the work roll on under the preaching of Mr. S. that in the fall of 1833 there were 1200 saints collected in, (and were driven from) Jackson co., Missouri. How many belonged to the church at that time, who had not gathered I do not know. The probability is there were as many more. Whose talent was first engaged in this work? Answ. Joseph Smith's who in 1830 was only 25 years old, born and brought up in obscure and humble life bursting forth all at once, like a comet in the Heavens, combating the learning and ignorance of this high sounding age of civil and religious refinement.

No sooner did Mr. Smith begin to preach than the work of "gathering" began, which in Philo's opinion is the worst feature of the whole affair. Why, oh why, has not the

learning and talent of this age been called up more vigorously on this point of the faith of Joseph Smith. Professor Turner of Ill. wrote quite a book against Joseph Smith and the Mormons, Mr. Kidder, of New York and Mr. How of Painesville, Ohio, all with the view of putting a stop to the work. And as for pamphlets of the most blackguard and lying character they are too numerous to mention. I will only give the names of a few of the Reverend authors. 1st Alexander Campbell of Va., 2d Walter Scott, formerly of O., 3d Samuel Williams of Pittsburgh, Pa. 4th Joshua V. Himes of Boston, Mass. Newspaper Editors both religious & political have also, almost to a man, been active and untiring in hatching up and sending forth the most silly and ridiculous lying stories, until even their father, (the old serpent) himself might feel ashamed of them as stupid and unworthy pupils. And when the great wheel of old truth telling time has had an opportunity to develop the facts as they are in truth, the sober truth loving part of community have blushed for the shamelessness of such persons, and forsaken their society and united themselves with the Mormons in order to associate themselves with decent company, for the old adage holds good yet that "a man is known by the company he keeps."

No, Messrs. Editors, neither Campbell, Kidder, Scott, Turner, or any other men dare enter this field of controversy, for every school boy knows that the scriptures are too full and too pointed on the subject of the gathering, to leave us unprotected. Therefore, they will not they dare not attempt the task. They know too that so sure as the eyes of the public are opened on this point, (as they most assuredly would be, if the subject was fairly investigated by them,) the Mormons would be the victors without any other sword to fight with than the bible. They talk about the Mormons fighting with the sword to propel their cause. I ask have they carried the sword into the cities of Boston, Philadelphia New York and Pittsburgh, and thousands of other places in the world to which they have peaceably carried the glad tidings of the gospel in its fullness. Are Mormons only made in the backwoods? in the dark abodes of ignorance? Are none made Mormons but those who hear or see Joseph Smith on the subject? Sirs, not one of a hundred ever see Mr. Smith until they join the church and go to Nauvoo.

And who are those that go forth after the old fashioned Apostolic style to preach Mormonism to the people, without either purse or scrip, and push the cause into the very seats of science both civil and ecclesiastic? Ans. It is the poor and unlearned Mormons who are made able by the power of God to investigate the faith with the learned Rabbis Reverends and Rt. Honorables of the age, and there and then direct their opponents of every argument, and lay open the moral depravity of every religious sect of the age, and at the same time unfold the beauties of the everlasting Gospel and the work of the Lord that the scriptures call for, relative to the "gathering" of the Lord's people and the building of Zion in the "last days," so that all who love the bible in reality, fall in love with bible truth, and they are now gathering by thousands on thousands to the astonishment of the natives, and leaving those "hireling" shepherds, "wolves in sheep's clothing" who for the sake of their salaries "preach for hire and divine for money," and being divested of every scriptural argument which they attempt to arraign against the gathering, while the intelligent, sober, honest part of their congregations are leaving these proud Priests to perish in their own pride, worldly minded-

ness and ignorance, with a wolfish grin on their countenances, saying to the saints as the go—D——n old Joe Smith, the devil will take old Joe Smith! False Prophet! Delusion!! The devil!!! &c. &c., until the truly pious, humble, truth-loving, God fearing soul is glad to get out of their noise, and go to the land of Ephratah, the fields of the wood, where God has chosen Zion, for the place of the rest of the Saints where he (the Lord,) "will satisfy his poor with bread," and give rest to his people when the Lord appeareth in fulfillment of the following scriptures.

Isaiah 24 chapter.
2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Psalms 132. 4 I will not give sleep to mine eyes nor slumber to mine eyelids,
5 Until I find out a place for the Lord, a habitation for the mighty God of Jacob.

6 Lo we heard of it at Ephratah: we found it in the fields of the wood.

13 For the Lord hath chosen Zion: he hath desired it for his habitation.

14 This is my rest forever: here will I dwell: for I have desired it.

15 I will abundantly bless her provision; I will satisfy her poor with bread.

16 I will also clothe her priests with salvation, and her saints shall shout aloud for joy. To prove that Zion is a city in a literal sense we quote the following. Isaiah 64 chapter.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

Zach 1st. chap. 17 Cry yet saying, Thus saith the Lord of hosts; My cities through prosperity shall be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

To prove that Zion is to be built of earthly material we quote the following:—

Isaiah 51 chapter.

3 For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody.

11 Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Psalms 102. 13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her, stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord: and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come, and the people which shall be created shall praise the Lord.

19 For he hath looked down from the height of his sanctuary, from heaven did he behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the Lord in Zion, and his praise in Jerusalem.

22 When the people are gathered together, and the kingdoms, to serve the Lord. Isaiah 4th chapter. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

2 Behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the gentiles shall come to thy light and kings to the brightness of thy rising.

4 Lift up thine eyes round about and see: all they gather themselves together, they come to thee, thy sons shall come from far,

and thy daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together; and thy heart shall fear, and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and thia. their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty one of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thine officers peace, and thine exactors righteousness:

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time.

CHAP. LXI.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified.

4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers.

6 But ye shall be named the priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory ye shall boast yourselves.

7 For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

Chapter 49. 14 But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.

15 Can woman forget her sucking child, that she would not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone: these where had they been?

22 Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And Kings shall be thy nursing-fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

Without comment we consider the scriptures above quoted too plain and definite on the "gathering in the last days" to be any longer denied, even by "Philo" himself, who says "that this gathering together is the worst feature of the whole affair" of Mormonism.—Thus you see that if believing in the gathering makes Mormons, then all the Prophets from Moses to John the Revelator were such. For I aver there is not a topic in the whole Book of God that the Prophets dwell more elaborately upon than that of the "gathering in the last days, and the building up of Zion and Jerusalem." Jerusalem will, however, be built by the Jews in Palestine, while as we have found Zion will be built by the Gentiles in "Ephraim in the fields (prairies) of the wood."

Mr. Philo further remarks, "Even supposing the Mormons to be the true church and that in Zion & Jerusalem there is deliverance does any one suppose that being within the boundary line of a city will save him. If by Zion is meant the church," &c. How timely that conditional term "if" came in there.—Why, sir, were you fearful of committing yourself in that case? Why did you not say right out boldly that Zion meant the christian church and nothing else.

We reply that it is evident from the foregoing and the following scriptures, that Zion means a city built in the "last days" by the church of God, for the deliverance of his people, while he proceeds to destroy the nations of the wicked, and leave their cities desolate and their land waste without an inhabitant. O ye Gentiles read and be wise, for Daniel says that "the wise shall understand but none of the wicked shall understand."

Jeremiah 4th ch. 5 Declare ye in Judah, and publish in Jerusalem; and say, blow ye the trumpet in the land: cry, gather to together, and say, Assemble yourselves, and let us go into the desolate cities.

6 Set up the standard toward Zion: retire stay not, for I will bring evil from the north, and a great destruction.

7 The law is come up from his thicke

and the destroyer of the Gentiles is one his way, he is gone forth from his place to make the land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sack cloth, lament and howl, for the fierce anger of the Lord is not turned back from us.

9 And it shall come to pass at that day saith the Lord, that the heart of the king will perish, and the hearts of the princes; and the priests shall be astonished, and the prophets shall wonder.

Joel 2d ch. 32 And it shall come to pass that whoever shall call upon the name of the Lord shall be delivered: for in mount Zion and Jerusalem shall be deliverance, and the Lord hath said, and in the remnant whom the Lord shall call.

Delivered from what, I ask? Answer.—From those severe judgments of God which are to go forth to destroy Mystical Babylon, set down in the 14th 15th 16th 17th and 18th chps. of Revs. All of which judgments are to go forth and those calamities to take place with the Gentile nations, before the second advent of Christ takes place. Therefore it is said "come out of her my people and be not partaker of her sins that you receive not of her plagues."

Where will we go to when we come out of Babylon. Answer. Go to Zion ye gentile saints, and ye Jews and Israelites go to Jerusalem, and there be prepared for the advent of your Saviour Jesus Christ.

By this time the reader cannot avoid seeing the propriety of the Lord "gathering" his people to Zion and Jerusalem, inasmuch as he hath said that he "will utterly waste the nations of the Gentiles, and make the Land and cities thereof desolate." Respected reader, you will always keep in mind that the Lord will not suffer his word to fall to the ground unfulfilled, in a literal sense; for all men, who are familiar with the scriptures know, that every single circumstance which has taken place on the earth, in fulfillment of prophecy, has been in a strictly literal sense: even to the fact of Christ riding into Jerusalem on an ass, on a colt the foal of an ass.

Therefore as the scriptures quoted above, relative to the "gathering" and the building of Zion and Jerusalem in the "last days," has never been fulfilled, it becomes as necessary that they should be built for the purposes they are designed, as it was for Noah to build the ark for the defence, deliverance and protection of his people from the overwhelming deluge, for the judgments of God which are spoken of in the scriptures (we have quoted, are as general and universal in their application as was the flood in the days of Noah. This idea becomes more conspicuously true to our present position when we hear of the earth being filled with violence, just as it was in the days of Noah: as our Saviour said, relative to his second coming "as it was in the days of Noah, so shall it be in the days of the coming of the son of Man." Read Mat. 24 chapter.

Therefore the idea is clear that this generation, in the absence of present revelation, know not God. (Please read our first article in the second No. of the Organ.)

Come Mr. Philo, let us yield to the word of the Lord, and look for the literal gathering of the saints in the "last days" to Zion and Jerusalem. And if what we have said this time does not satisfy you we have yet another lengthy article presented to us in the new Testament. We will leave the subject for the present by saying that the Lord will hasten all things in its time to the strict and faithful fulfillment of all his holy word.

JOHN E. PAGE.

For the People's Organ

Messrs Editors.—On last Sunday evening the Mormon Elder, Page, one of the most enthusiastic of all Joe's preachers, had quite a large audience, who listened with marked attention. It is evident that persecution only tends to facilitate the Mormon cause. Mr. Page seems rather to make capital out of the late disaster at Nauvoo. He said that persecution and martyrdom was always the lot

of the church of Jesus in all ages of the world, which by the way cannot be denied. Yet I presume Elder Page will not contend that because a people are persecuted that that is evidence that they are the true church of God, If so, in that case he would contend that every church or society of people on the earth are the true church, for all in their turn have been persecuted. But what more immediately demands our attention is the frank pledge Mr. Page made, which was this. "If any man or set of men on earth would prove to him that the doctrine and practice of the Mormons in regard to the gathering together, as they are now doing was anti-scriptural or not sustained by the bible, he would deny the faith of the Mormons. And by the same means made use of to redeem him, he could and would redeem thousands of others of the same faith with himself."

Now Mr. Editor I do think this subject demands the attention of your numerous readers and I hope some of them may give Mr. Page a strong pull on this point of the Mormon faith, (the gathering,) since your columns are open for all parties to write freely on any subject. Where then is the man, or many men, that will gratify at least the public curiosity, on this peculiar point of faith in the Mormon creed. Let us hear.

This thing of the gathering is of vital importance to the Mormons, and if it can be successfully shown that they are in error on this point, it will no doubt redeem all the honest and discreet part of their number—who are honestly credulous on that point.

A READER.

ISLAND OF BERMUDA—RECENT.

This is one of the British West India Islands, about twenty miles in length, and from two to three miles in breadth, it contains a population a little over nine thousand souls, about one half being white, and the other half colored. The principal productions of the island are arrow root, potatoes, onions, &c. Emancipation took place here, as in other islands,—since which time the colony has been in a highly prosperous condition.—In a conversation with an intelligent merchant, who we believe is a native of Bermuda, and is now engaged in business there, we learned the following facts—he left the island to come out to the United States, in the early part of the present month. He states, that he never saw the country look so flourishing as during the present season. The agricultural interest is decidedly on the advance; considerable wheat is now growing, and the crop of arrow root and potatoes will be unusually large. The colored are doing well as free laborers, and no sensible man, says our friend, can look back upon the past ten years, without acknowledging that the act of emancipation was one of the greatest ever devised by Great Britain.

He says that the desire manifested for learning by the freed black population, both young and old, is surprising—many young men have entered the schools to study the languages, and look upon education as a high road to distinction. A circulating library has recently been established by the colored people, and in looking over the list of books, he was astonished at the taste displayed in the selections. Excellent schools have been established for the education of children. He anticipates that in a few years they will be elevated to an equal rank with the whites in education and usefulness. Two colored constables were, for the first time in the annals of the island, returned at the last election, and two colored jurors lately sat upon a jury, all competent to the duties assigned to them; no difficulties in social intercourse, since emancipation; intelligence and good breeding, being the passports to society, without regard to color. The Governor is a highly educated Englishman—fond of scientific and agricultural pursuits, and has given a lively impulse to the prosperity of the colony.—*Friends Intel.*

HAVANA.

A letter from Havana via Savannah, states that in consequence of the severe drought, lately experienced on the Island of Cuba, the Captain General issued a decree on the 6th instant reducing the rates of duty one-half on the following articles, to take effect on the 7th of July, ensuing; and continue in force till the 31st December, next: Rice, Corn, and Corn Flour, and making Sweet Potatoes, Yams, and Plantains, duty free for the same period.

From another source we have the following letter:—

HAVANA, 8th June, 1844.

You have been rightly informed relative to our negro troubles—the free negroes are leaving the Islands in crowds. There are but five mulattoes left. Blakeley, the dentist, the yellow musicians and artisans, are still in jail. You may rest assured that upward of three thousand are in jail; and all the foreigners are leaving or have gone; the regiment of free negroes has been disbanded.

The Governor is holding out every inducement for the encouraging emigration of white laborers from Spain, and the Canary Islands. The execution of the negroes has not commenced yet—in the meantime, they are whipping them into confession. It seems, also, that upon the failure of the conspiracy intended for the Holy Week, another was in preparation, to commence 6th May last, at Guines, but was nipped in the bud.

Among the conspirators, they numbered some white persons—they were also to be shot. Sixty benches are erected on the place of execution, for the purpose of shooting that number at a time.—*Tribune.*

Slavery Abolished in Hong Kong.—

On the 28th day of February, the Legislative Council of Hong Kong passed an ordinance declaring the laws of England relative to Slavery, to be in full force in that Colony, except in the case of slaves introduced by persons, not subjects of Her Majesty, who on examination before a magistrate, in the absence of their masters, and on being assured that they can be free if they chose, avow their preference to remain in Slavery; yet even then they cannot remove from the Island without again going before a magistrate and declaring that they go voluntarily, and in preference to remaining in the colony as freemen.

SLAVERY IN TURKEY.

I see you wish to put a stop to the introduction here of white slaves from Circassia, Georgia, &c. On this subject I will merely remark, that the Sultan's mother was a slave; so was Halil Pasha, the brother-in-law of the Sultan; so was Hafiz Pasha and so were many of the most distinguished men, and the most fortunate ladies in the empire. Slavery in Turkey, is in a very mild form. Even the black slaves are seldom or never ill-treated. Before a man makes a purchase of a slave, he invariably asks him, or her, "Are you content to live with me, and to serve me? If so, I shall give you so many clothes, and so much pocket-money, and after serving me faithfully five or six years, you will have your liberty; whereas, if we can't agree so long, I shall sell you to some other person with whom you can agree." Should the slave object to remain with his master, he himself has the power to go to the market, and declare he wishes to be sold. The master never opposes this, and it proves such a check upon him, that he seldom dares even to scold his slave. These remarks apply to black slaves; the white slaves, if young, are adopted as the children of the house, and are treated exactly like the other children. If girls grow up handsome,

and accomplished, they find husbands to their liking amongst the highest in the State. They are not obliged to enter any harem, except it please them; and if ill-treated, or discontented, they also can insist upon being sold.—*Spirit of Liberty.*

THE PEOPLE'S ORGAN.

Saturday July 12, 1844

"An iron sharpener iron, doth the face of man his friend."—*Solomon.*

TO READERS AND CORRESPONDENTS.—The great length of the news from Nauvoo has not left us room for several articles prepared for this No. If we had space we would give our views upon this diabolical act; but we must defer them until next week.

"Truth" and "Philo," shall appear next week.

Will our friends exert themselves to extend the circulation of the "ORGAN." You have a facility that will pass out of your hands unless better supported.

From the Nauvoo Neighbor—Extra. AWFUL ASSASSINATION! THE PLEDGED FAITH OF THE STATE OF ILLINOIS STAINED WITH INNOCENT BLOOD BY A MOB!!

On Monday the 21st ult., after Gov. Ford had sent word, that those eighteen persons demanded on a warrant, among whom were Joseph and Hyrum Smith, *should be protected* by the Militia of the State, they in company with some ten or twelve others, started for Carthage. Four miles from that place they were met by Captain Dunn, with a company of cavalry, who had an order from the Governor for the "State Arms." Gen. Smith endorsed the acceptance of the same, and both parties returned to Nauvoo to obtain the arms. After the arms were obtained, both parties took up the line of march for Carthage, where they arrived about five minutes before 12 o'clock at night. Captain Dunn nobly acquitting himself landed us safely at Hamilton's hotel.

In the morning we saw the Governor, and he pledged the faith of the State, that we should be protected. Gen. Smith and his brother Hyrum were arrested by a warrant founded on the oaths of H. O. Norton and Augustine Spencer, for treason! Knowing the threats from several persons, that the two Smiths should never leave Carthage alive, we all began to be alarmed for their personal safety. The Governor and Gen. Deming conducted them before the McDonough troops and introduced them as Gen. Joseph Smith and Gen. Hyrum Smith. This manoeuvre came near raising a mutiny amongst the Carthage Greys, but the Governor quelled it.

In the afternoon, after great exertions on the part of our counsel, we dispensed with an investigation, and voluntarily gave bail for our appearance to the Circuit Court, to answer in the case of abating the Nauvoo Expositor, as a nuisance.

At evening the justice made out a mittimus, without an investigation, and committed the two Smiths to prison until discharged by due course of law, and they were safely guarded to jail. In the morning the Governor went to the jail and had an interview with these men and to very appearance all things were explained on both sides.

The Constable then went to take these men from the jail, before the Justice for examination, but the jailor refused to let them go, as they were under his direction, "until discharged by due course of law;" but the Governor's troops to the amount of two or three hundred, took them out to the Court House, when the hearing was continued till Saturday the 29th, and they were remanded to jail. Several of our citizens had permits from the Governor to lodge with them, and visit them in jail. It now began to be rumored by several men, whose names will be forthcoming in due time, THAT THERE WAS NOTHING AGAINST THESE MEN; THE LAW COULD NOT REACH THEM, BUT POWDER AND BALL WOULD! The Governor was made acquainted with these facts, but on the morning of the 27th he disbanded the McDonough troops and sent them home; took Capt. Dunn's company and proceeded to Nauvoo, leaving these two men & three or four friends, to be guarded by eight men at the jail; and a company in town of 60 men 80 or 100 rods from the jail, as a corps of reserve.

About 6 o'clock the guard were surprised by an armed mob of from 150 to 250, painted red and black and yellow, which surrounded

the jail, forced in its doors, and poured a shower of bullets into the room where these unfortunate men were held "in duress vile," to answer to the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, "that they should be protected;" but the mob ruled!! They fell as martyrs amid this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets in his limbs but not seriously. Thus perishes the hope of law; thus vanishes the pledged faith of the state; thus the blood of innocence stains the constituted authorities of the United States, and thus have two among the most noble martyrs since the slaughtering of Abel, sealed the truth of their divine mission by being shoddy a mob for their religion!

Messengers were dispatched to Nauvoo, but did not reach there till morning. The following was one of the letters:

12 o'clock at night, June 27th,
Carthage, Hamilton's Hotel.

TO MRS. EMMA SMITH,

MRS. J. GEN. DUNHAM, &c.

The Governor has just arrived; he says all things shall be enquired into, and all right measures taken.

I say to all the citizens of Nauvoo, my brethren, be quiet, and know that God reigns. Don't rush out of the city—don't rush to Carthage, stay at home and be prepared for an attack from Missouri mobbers. The Governor will render every assistance possible.—He has sent out orders for troops. Joseph and Hyrum are dead, but not by the Carthage people. The guards were true as I believe.

We will prepare to move the bodies as soon as possible.

The people of the county are greatly excited, and fear the Mormons will come out and take vengeance. I have pledged my word the Mormons will stay at home as soon as they can be informed, and no violence will be offered on their part, and say to the friends in Nauvoo, in the name of the Lord, be still, be patient, only let such friends as choose to come here to see the bodies.

Mr. Taylor's wounds are dressed and not serious. I am sound.

WILLIAM RICHARDS.

JOHN TAYLOR,

SAMUEL H. SMITH.

Defend yourselves until protection can be furnished you necessary, June 27th. 1844.

THOS. FORD, Governor
and commander in chief.

Mr. Orson Spencer,

Dear Sir.—Please deliberate on this matter; prudence may obviate material destruction. I was at my residence when this horrible crime was committed. It will be condemned by three fourths of the citizens of the county. Be quiet or you will be attacked from Missouri.

M. R. DEMING.

The Governor as well as the citizens of Carthage were thunder struck and fled.

The Legion in Nauvoo was called out at 10 o'clock A. M., and addressed by Judge Phelps, Colonel Buckmaster of Alton, the Governor's aid, and others, and all excitement and fury allayed, and preparations were made to receive the bodies of the noble Martyrs. About three o'clock they were met by a large assembly of people, east of the Temple on Mulholland street, under the direction of the city Marshall, followed by Samuel H. Smith, the brother of the deceased, Dr. Richards and Mr. Hamilton, of Carthage.

The wagons were guarded by 8 men. The procession that followed in Nauvoo, was the city council, the Lieuts. Gens. Staff, the brigadier and staff, commanders and officers of the Legion and citizens generally, which numbered several thousands, amid the most solemn lamentations and wailings, which even assended into the ears of the Lord of Hosts to be avenged of our enemies.

When the procession arrived the bodies were both taken into the 'Nauvoo Mansion.' The scene at the mansion cannot be described. The audience were addressed by Dr. Richards, Judge Phelps, Woods and Reed, Esqrs. of Iowa, and Col. Markham. It was a vast assemblage of some 8 or 10,000 persons, who with one united voice resolved to trust to the law for a remedy of such a high handed as assassination, and when that failed to call upon God to avenge us of our wrongs! Oh windows and orphans! Oh Americans weep for the glory of freedom has departed!

STATEMENT OF FACTS.

At the request of many persons who wish that the truth may go forth to the world in relation to the late murder of Joseph and Hyrum Smith, by a band of lawless assassins, I have consented to make a statement of the facts so far as they have come to my knowledge, in an authentic shape, as one of the attorneys employed to defend the said Smiths against the charges brought against them and other persons at Carthage in the state of Illinois.

On Monday the 21st of June, at the request of Gen. Joseph Smith, I left for Madison in the Territory of Iowa, and arrived at Carthage where I expected to meet the General, his brother Hyrum and the other persons implicated with them. They arrived at Carthage late at night and next morning voluntarily surrendered themselves to a constable who held a writ against them on a charge of riot for destroying the press, type and fixtures of the Nauvoo expositor, the property of Wm. and Wilson Law, and other dissenters.

Great excitement prevailed in the county of Hancock, and had extended to many of the surrounding counties. A large number of the Militia of several counties were under arms at Carthage, the head quarters of the commanding General, Deming; and many other troops were under arms at Warsaw and other places in the neighborhood. The Gov. was at head quarters in person, for the purpose of seeing that the laws were executed and had pledged his own faith and that of the State, that the Smiths and the other persons concerned with them should be protected from violence, if they would surrender themselves to be dealt with according to law.—During the two succeeding days his Excellency repeatedly expressed to the legal counsellors of the Smiths his determination to protect the prisoners and to see that they should have a fair and impartial examination so far as depended on the executive of the state. On Tuesday morning, soon after the surrender of the prisoners on the charge of riot, Gen. Joseph Smith and his brother Hyrum were arrested on a charge of treason against the state of Illinois. The affidavits on which the writs issued were made by Henry Norton and Augustine Spencer.

On Tuesday afternoon the two Smiths and other persons on the charge of riot appeared before R. F. Smith, a justice of the peace residing at Carthage, and by advice of counsel, and to prevent if possible any increase of excitement, voluntarily entered into recognizances in the sum of five hundred dollars each, with unexceptionable security, for their appearance at the next term of the Circuit court for said county. The whole number of persons recognized is fifteen, most if not all of them leading men in the Mormon church.

Making out the bonds and justifying bail necessarily consumed considerable time, and when this was done it was near night, and the Justice adjourned his court over without calling on the Smiths to answer to the charge of treason, or even intimating to their counsel or the prisoners that they were expected to enter into the examination that night. In less than an hour after the adjournment of the court, constable Bettersworth who had arrested the prisoners in the morning appeared at Hamilton's Hotel and insisted that the Smiths should go to jail, Mr. Woods of Burlington, and myself, as counsel for the prisoners insisted that they were entitled to be brought before the Justice for examination before they could be sent to jail. The constable to our surprise, thereupon exhibited a mittimus from said justice as follows:

STATE OF ILLINOIS,

Hancock county, ss.

The people of the State of Illinois to the keeper of the Jail of the said county greeting:

Whereas Joseph Smith and Hyrum Smith of the county aforesaid have been arrested on the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and has been brought before me a Justice of the Peace in and for said county, for trial at the seat of justice thereof, which trial has been necessarily postponed by reason of the absence of material witnesses, to wit: Francis M. Higbee and others; therefore I command you in the name of the people to receive the said Joseph and Hyrum Smith into your custody in the jail of the county aforesaid, there to remain until discharged by due course of law.

Given under my hand and seal this 25th day of June, A. D. 1844.

(Signed)

R. F. SMITH, J. P.



His Excellency did not think it within the sphere of his duty to interfere, and the prisoners were removed from their lodgings to jail. The recitals of the mittimus so far as they relate to the prisoners having been brought before the justice for trial, and it there appearing that the necessary witnesses of the prosecution were absent, is wholly untrue, unless they could have appeared before the justice, without being present in person or by counsel; nor is there any law in Illinois which permits a justice to commit persons to prison without examination as to the probability of their guilt.

On Wednesday forenoon the Governor in company with one of his friends visited the prisoners at the jail, and again assured them that they should be protected from violence,

and told them that if the troops were marched the next morning to Nauvoo, as he then expected, they should be taken along in order to insure their personal safety.

On the same morning some one or more of the attorneys for the prosecution, expressed their wish to me, that the prisoners should be brought out of jail for examination. They were answered that they had already been committed, and that the justice and constable had no farther control over them, and that if the prosecutors wished the prisoners brought out of jail, they should bring them out on a writ of habeas corpus, or some other due course of law. The constable after this conversation went to the jail with an order from the justice and demanded the prisoners, but as the jailor could find no law authorizing a justice of the peace to demand prisoners committed to his charge, he refused to give them up, until discharged by due course of law. Upon the refusal to give up the prisoners, the company of Carthage Greys marched to the jail, by whose orders I know not, and compelled the jailor against his will and conviction of duty, to deliver the prisoners to the constable, who forthwith took them before Justice Smith, the captain of the Carthage Greys. The counsel for the prisoners then appeared and asked for subpoenas for witnesses on the part of the prisoners, and expressed their wish to go into the examination, as witnesses could be brought from Nauvoo to Carthage. The justice thereupon fixed the examination for 12 o'clock on Thursday the 27th inst., and the prisoners were remanded back to jail. Soon after a council of the military officers was called by the Governor, and it was determined to march on the next morning to Nauvoo, with all the troops but one company, which was to be selected by the Governor to guard the prisoners whom it was determined should be left at Carthage. On Tuesday morning another consultation of officers took place, and the former orders for marching to Nauvoo with the whole army, were countermanded. One company was ordered to march to Nauvoo with the Governor, the Carthage Greys who had been under arrest but two days before, for insulting the commanding General, and were more hostile to the prisoners than any other company on the ground, were selected to guard the prisoners, and the other troops including those rendezvoused at Golden's Point, from Warsaw, and who had been promised that the would be marched to Nauvoo, were disbanded. A guard of only eight men were stationed at the jail, whilst the rest of the Greys were in camp, at a quarter of a mile distant, and whilst the Governor was harranguing the peaceable citizens of Nauvoo, and asking them to give up their own arms, the assassins were murdering the prisoners in jail, whom he had pledged himself and the faith of the state to protect.

H. T. REID.

BY EXPRESS.

SUNDAY MORNING, 9 o'clock.

The following proclamation has just reached us from head quarters. We assure the governor, if he can manage human butchers, he has nothing to fear from armless, timid, and law abiding Latter day Saints:

TO THE PEOPLE OF THE STATE OF ILLINOIS

I desire to make a brief but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths Joseph and Hyrum, have been assassinated in Jail, by whom is not known but will be ascertained.—I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Captain Singleton, of Brown County, deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them failed of that purpose. The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honor by an unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these they have added treachery to murder, and have done all they could do to disgrace the state, and sully the public honor.

On the morning of the day the deed was committed, we had proposed to march the army under my command into Nauvoo. I however discovered on the evening before, that nothing but utter destruction of the city would satisfy a portion of the troops; and that if we

marched into the city, pretends would not be wanting for commencing hostilities. The Mormons had done every thing required of them. Offensive operations on our part would have been as unjust and disgraceful as they would have been impolitic, in the present critical season of the year, the harvest and the crops. For these reasons I decided, in a council of officers, to disband the army, except three companies, two of which were retained as a guard for the jail. With the other company I marched into Nauvoo, to address the inhabitants there, and tell them what they might expect in case they designedly or imprudently provoked a war. I performed this duty as I think plainly and emphatically, and then set out for Carthage. When I had marched about three miles a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard it is said did their duty but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were prepared to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a stronger force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue for the foregoing transgressions or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression. I am determined to preserve the peace against all breakers of the same, at all hazards. I think, present circumstances warrant the precaution, of having competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with greater celerity. I have decided to issue the following general orders.

SIGNS OF PEACE!

Colonel Fellowes and Captain Jones, are requested to proceed by the first boat to Nauvoo and ascertain what is the feeling, disposition and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to revenge themselves, whether any threats have been used, and what is proposed generally, to be done by them. They are also requested to return to Warsaw and make similar enquiries there; ascertain how far false rumors have been put afloat for the purpose of raising forces; what is the purpose of the Militia assembled, whether any attack is intended on Nauvoo. Ascertain also, whether any persons from Missouri or Iowa intended to take part in the matter, and in my name forbid any such interference, without my request, on pain of being demanded for punishment.

(Signed) THOMAS FORD.
June 30th 1844.

Nauvoo, July 1, 1844.

To the City Council of Nauvoo:

Gentlemen:—With this you will receive a copy of instructions, from Gov. Ford to us. You will understand by them, what we desire from you in action on your part,—as the only authorities of your city now known to the country, of such a character as will pacify the public mind, and satisfy the Governor of your determination to sustain the supremacy of the laws, will, we are sure, be gratifying to him, and as much so to

Yours respectfully,
HART FELLOWES,
A. JONAS.

PUBLIC MEETING

At a meeting of a large portion of the citizens of Nauvoo, convened at the stand, in the afternoon of July 1, 1844, after hearing the above instructions, read, being addressed by A. Jonas, Esq, and others, the meeting responded to the same, with a hearty AMEN!—The citizens then passed a vote of thanks to the Governor's agents for their kindly interference in favor of peace among the citizens of Hancock county; and elsewhere around us. They also passed a vote of thanks to Messrs. Wood and Reid, the counsel for the Gen's Smiths for their great exertions to have been even handed justice meted to the Latter day Saints; and they also passed a vote of thanks to Messrs Chambers and Field, the former, one of the editors of the "Missouri Republican" and the latter one of the editors of the "Revele," of St. Louis, for their honorable course of coming to Nauvoo for facts, instead of spreading rumors, concerning the Latter day Saints. Mr. Chambers made a very appropriate speech containing assurances for the benefit of our citizens, that appeared as the wise man said:

"LIKE APPLES OF GOLD IN PICTURES OF SILVER" They also passed a vote of thanks to Messrs Wood and Conyers, Mayor and ex-Mayor of Quincy, for their friendly disposition in establishing peace in this region, and we are happy to say that all appears to be peace at Nauvoo.

MURDER AND LYNCH LAW IN MISSISSIPPI.

The Natchez Courier contains the particulars of an atrocious murder in Jefferson county, Miss., with the summary execution of two of the murderers. It seems that Mr. Wm. Boyer, a planter living near Torry's store, was about to correct one of his negroes for some offence, when the fellow turned upon his master, and was about to overpower him. The latter called upon two negro women, who were at work in the same field, for assistance; but instead of helping, they fell upon him with their hoes and soon put him to death. The three negroes secreted the body of Mr. B. in a bush heap; but in two days time it beginning to smell they removed it to a log pile, set everything on fire, and burnt the body to ashes. The negroes, suspecting that the absence of their master would soon be known, assumed boldness enough to tell some of the neighbors that Mr. B. had been absent for some days—that his horse had come up saddled, bridled, &c., and that they had suspected foul play. A search was immediately instituted by the neighbors, and after some time they came up on the spot in the field where the combat had taken place between Mr. Boyd and the negroes. One thing led to another until the negroes were all arrested; when they acknowledged their crime as above stated. The excitement among the people assembled was very great. About one hundred persons were collected on Friday, 31st ult., one week from the day of the murder. They appointed a jury of eighteen men to decide what should be done with the negroes—Fourteen of the jury were for hanging the negroes and four against it. Two of the negroes, the man and one of the women, were hung instantly. The other woman was spared.

Planet & News.

THE MURDER OF JOE SMITH.

The Louisville Journal of July 3d, says: "We have seen a gentleman who was in Nauvoo on Friday, and who informs us, that all was quiet there, the prominent Mormons exhorting their followers to offer no insult or molestation to any one, and in no case to offer violence except in strict self-defence. The deepest grief and affliction pervaded the city. There appeared to be no danger of the burning of Warsaw or Carthage."

The Cincinnati Gazette of July 4th, states that the reports about the Mormons, and the death of Joe Smith and his brother are various and contradictory. A traveller just from the scene, of apparent candor and truth, gives the following account of the death of the prophet:

"He was left in prison, with Hiram at Carthage, and a guard of sixty men placed over them by order of Gov. Ford.—The Guard, except about eight, had left their position at the Jail, when a mob disguised in dress, and painted black in the faces, rushed into the Jail, shot Hiram dead, and then killed Joe. No resistance was made by either. Joe was leaning or sitting upon a window when shot; he fell from it exclaiming, My God! My God! and died.—After he reached the ground he was stabbed, apparently by a young man, in the breast, who said 'Damn you; take that; you killed my father.'"

We give this as we receive it without being able to vouch for its correctness.—We shall probably get at the truth in a day or two.—Age.

OUTRAGE AND DEATH.

On Wednesday evening, last, Mr. R. B. Butcher was attacked at his own residence and beaten so badly that it caused his death on Friday night last. Fellow citizens are we secure—are our lives safe—our property protected, in a land that

has for its object the oppression of one portion of its inhabitants, at the will and pleasure of the scape gallows, the robber, and the mid-night assassin? there are the individuals that the law of the land protects and shelters from the scrutinizing eye of justice—these are the ones that take the advantage of our testimony in courts of justice.

Fellow countrymen, of all colors, are you safe? methinks the answer is, not all over the land. Still you are not willing to repeal any law that has for its object the oppression of one portion by the other. Still you are willing to suffer yourselves, a little longer. Still you are willing that these prowling wolves shall have the advantage over you.

The honesty and integrity of the State calls for an alteration of the several laws to carry out a just and good government.

We now notice the subject above referred to. The murderer, Davis, took occasion to pick a quarrel with Butcher on the night referred to, a few words passed between the parties, when Butcher came to his end by the hand of the murderer, striking him on the head several blows which broke his skull.

We were at the trial and commitment of Davis; he was required to give \$250. bail; this sum could not be obtained. He is now in jail awaiting his trial, at the next term. We hope justice will be done to him.—Palladium.

THE WESTERN PRESBYTERIAN CONVENTION.

This large and highly respectable Convention in session at Cleveland, has just passed the following resolutions, without any debate, or dissent, as we infer from the report in the Cleveland Herald.

"The committee on the subject of slavery then reported resolutions as follows:

Resolved, That this convention hereby solemnly declare their unqualified reprobation of American Slavery as a great moral, personal and political evil, threatening, if not speedily abandoned, ruin to the nation.

Resolved, That it is, therefore, the imperious duty of all men in all suitableness to make known their hearty disapprobation of American Slavery, especially, by avoiding all such fellowship with those who uphold it, as might imply directly or indirectly any connivance at its perpetuity or extension. Adopted."

HAYTI.

Port au Prince, June 12, 1844.

The island is perfectly tranquil once more, unless some few disorders which were committed at Aux Cayes may be considered an exception. There, the soldiers, who were exasperated at not receiving their pay, as they had been led to hope they would on a certain Sunday, but in which they were disappointed, owing to the non-arrival of funds from the capital, had pillaged some shops, but not to any extent. It is constantly expected, however, that all would be amicably arranged in a very short time.

President Guerrier, a black general, the most influential man on the North of the Island, appears to act with energy, and his cabinet is well formed. It consists of Mons. Hypolite, sometimes called Geim, (a black), Minister of War and the Exterior; Monsieur Paul, (a black), Minister of the Interior and Agriculture; Monsieur H. Fery, (a colored man), Minister of Public Instruction, of Justice and Religion; Mons. Laudan, (colored), Minister of Finance and Commerce. These are all well educated and influential men, and are popular with all parties. It is hoped, therefore, that they will bring, ere long, things to a more healthy state in this unfortunate island.

It is expected that the Spanish part of the island will be recognized as free and independent of the Haytien Government; but as yet, the latter has not decided upon what terms this shall be done. A M. Celigny Ardocien was sent to treat with them on the subject, but has returned without having done any thing, excepting that the prisoners were, in consequence, set free. The Dominicans would not treat with him, because he had not with him the power from the Haytien government to recognize them as a free and independent state. He only remained at St. Domingo 24 hours, and returned on board the French steamer, Styx.

Captain Davis, of the schooner Montgomery, arrived this morning from Jamaica, reports that when she sailed, on the 11th instant, intelligence had been received from Aux Cayes, to the effect that the President Guerrier had appointed one of his black generals Governor of Aux Cayes; and that this general had levied contributions on the Mulattoes, and put some of them to death; that the Spanish party at St. Domingo, had two small brigs of war; and that the United States sloop of war, Preble, and a British war schooner, were lying off the port of Aux Cayes.

Captain Davis mentions also the failure of Guerrier's overtures to the Spanish party, or Dominicans, and their demand to be recognized as an independent state. *Sun*.

Since the above was received, the sloop of war, Preble, has arrived, and brings later intelligence to the same effect, that all was quiet. But it was thought that tranquility would not long continue, as the rebel chief, Aczon, manifested considerable reluctance to submit to the authority of General Guerrier, the newly elected President of the Republic.

N. A. Standard.

THE METHODISTS.

The Bishops of the Methodist Episcopal church in dividing their labor to each, as their wont is, have left nothing for Bishop Andrew to do. This is a significant intimation to him that they consider him deposed by the resolutions of the General Conference.

The Northern Conferences, all that have met since the General Conference rose, have approved of the proposed division of the Church into Northern and Southern.

The Southern Christian Advocate states that Bishop Soule was waited upon, at the close of the late Conference, by a deputation from the Southern delegation, with a request that he would remove his residence from Ohio to some portion of the South; and he gave a favorable answer, and that it is understood he will remove accordingly. Bishop S. has all along manifested more sympathy with the Southrons than any of his colleagues.—*Spirit of Liberty*.

The Cholera, which started from India in its desolating progress through the world, is making sad havoc in the same region at present. Four American missionaries have died at Madura, and the natives are dying at the rate of one thousand a day.—*Spirit of Liberty*.

Price's Fancy Cake Bakery, FEDERAL STREET, NE. AT THE DIAMOND, CLEVELAND, OHIO. WHERE may be obtained a superior assortment of plain and Ornamented Cakes, wholesale and retail, manufactured from the very best materials, every Monday, Wednesday and Friday of each week. Large Cakes for Weddings, Parties, &c., made in any required shape, and tastefully ornamented in new and beautiful style. may

W. M. A. HILL. J. H. HILL. William A. Hill & Co. EXCHANGE BROKERS, No. 70, Wood Street, 5th Floor above Fourth Street, east side. Jan. 1, 1844.